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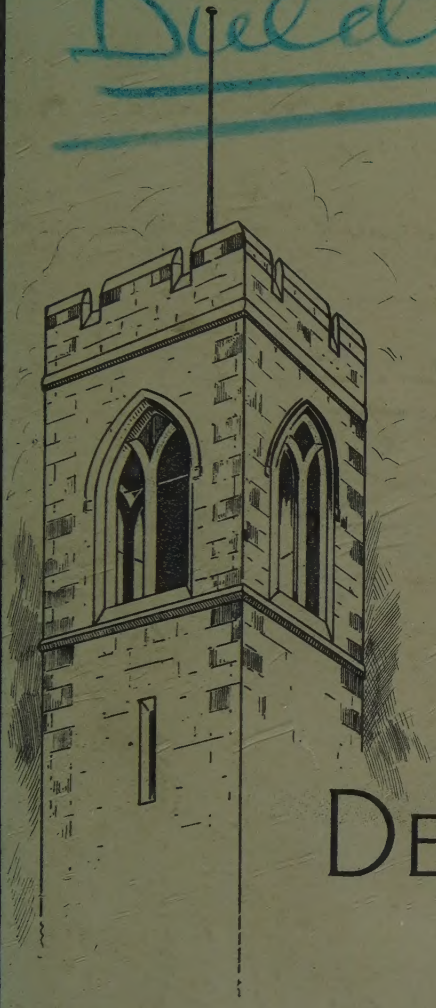


The Book of Saint Devenick

ABERDEEN,
1911.

THE BOOK OF SAINT DEVENICK.

ST. DEVENICK'S CHURCH, BIELDSIDE, 1911, FROM S.E.

THE BOOK

OF

SAINT DEVENICK.

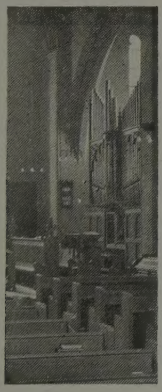
"Insignis sanctitate vitæque innocentia."

BOETHIUS.

EDITED BY

THE REV. A. AUSTIN FOSTER, M.A.,

RECTOR OF S. DEVENICK'S EPISCOPAL CHURCH,
BIELDSIDE, ABERDEEN.



Published in connection with the BAZAAR held in the Music Hall, Aberdeen, on Friday and Saturday, 6th and 7th October, 1911.

PRINTED BY GEO. ROBB,

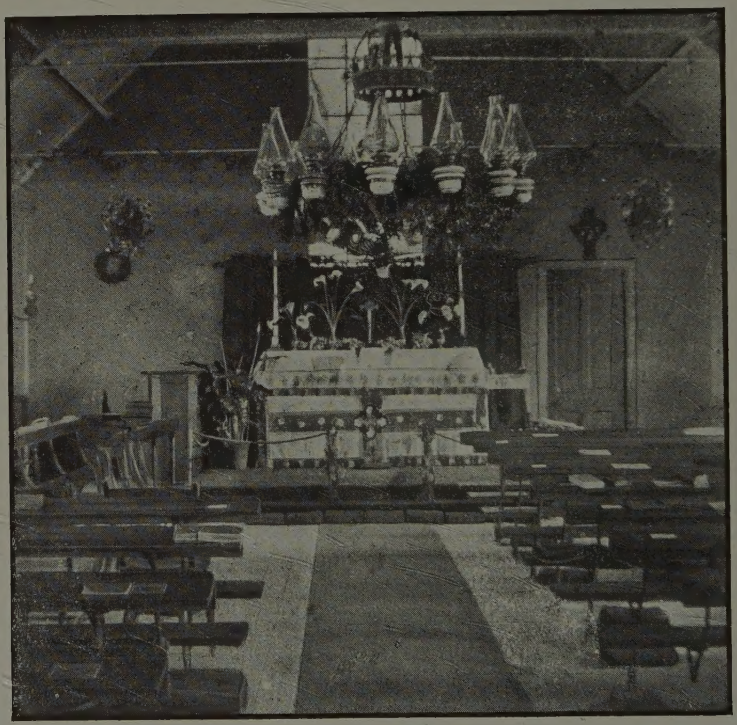
ADELPHI, ABERDEEN.

FOREWORD.

THIS little book cannot fail to appeal to those who are interested in our Scottish Church, and especially in the Church of St. Devenick's, Bieldside. The history of the congregation is well told by one who is evidently familiar with it from its very beginning, when it started in Mannofield as a Mission of St. Andrew's, until it has reached its present dimensions in its well-equipped Church in Bieldside. Though the life of the Patron Saint of the church is more or less shrouded in mystery, Mr. Foster has probably told us all that is or can be known of him, establishing the fact that he was a contemporary of St. Columba and St. Machar, and that he died in what is now known as the Parish of Banchory-Devenick. The other papers in the book are full of interest and will well repay perusal.

The history of the congregation of St. Devenick's is but a sample of the growth of the Church in Deeside in recent years, showing a steady progress for which we may thank God and take courage, as we look at the chain of beautiful sanctuaries that extends from Braemar in the west of the Diocese to Aberdeen in the east. The good work that is being done at Bieldside, and the effort that is now being made by the congregation to get rid of a debt that stands in the way of the church being consecrated, deserve all the support that can be given by the many friends of St. Devenick's.

ROWLAND ABERDEEN AND ORKNEY.



INTERIOR OF ST. DEVENICK'S CHURCH HALL.

EDITORIAL.

Our original intention in publishing this small volume was to incorporate in some interesting form such facts as might be worth keeping alive in connection with the inception and growth of the Church and Congregation of St. Devenick's, Bieldside, and to issue them in connection with the Bazaar of 1911.

The study of origins always carries along with it an inspiration of its own which is valuable for all time. The early enthusiasms which resist all opposition, and that face wholeheartedly circumstances that at first present themselves as insuperable difficulties, may act as potent factors in rekindling faith and re-establishing trust, in days when congregational life may seem to lack the element of the heroic, and to have settled down into a more prosaic order of existence.

That the people of St. Devenick's might, by a re-statement of the facts, be reminded of their early struggles and feel the exhilarating power of sacrifices so ungrudgingly made, the fruits of which they to-day are reaping—this was our first thought in planning The Book of St. Devenick.

But willing helpers gathered round us; other subjects have been treated by men of position and ability; and we trust that the book, in its larger form, may be tested on its merits by a wider public.

We wish to express our thanks to the Bishop for his kindly words, and to the writers of the various chapters, who have been allowed a free hand in dealing with their subjects. On debatable points they have said their own say, and are responsible for their own conclusions.

INTERIOR OF ST. DEVENICK'S CHURCH IN 1907.

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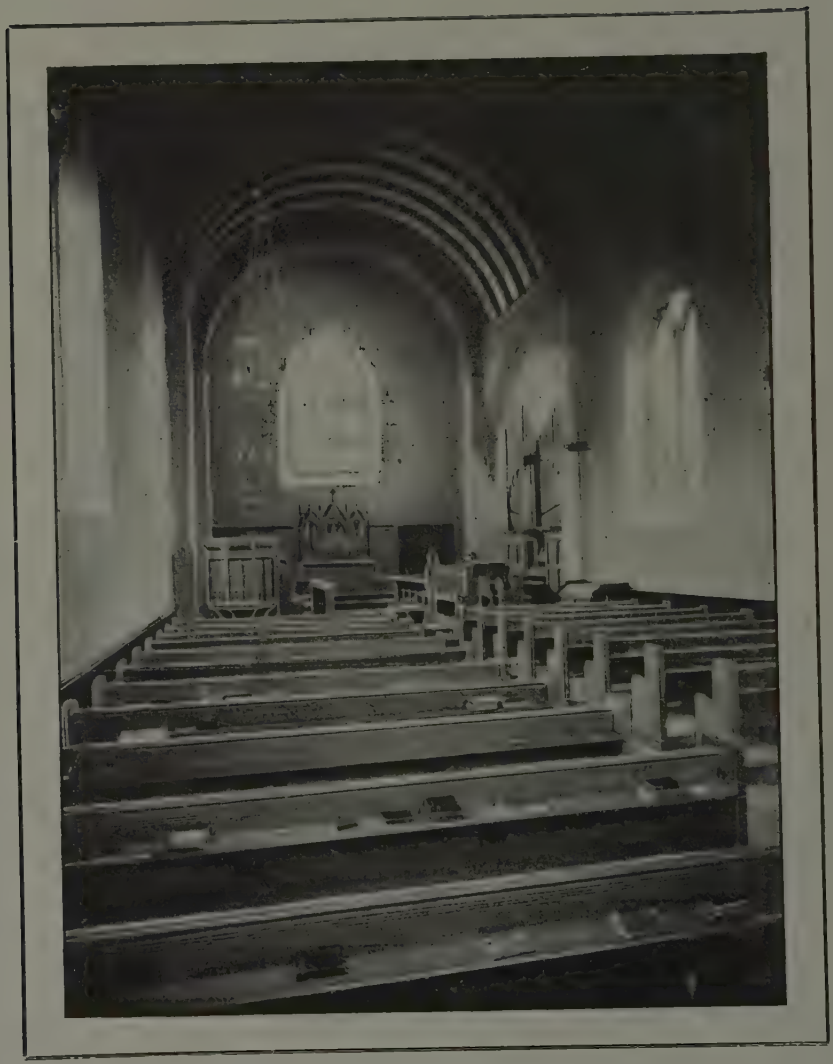
Saint Devenick.

"*Thir and mony othir thair disciplis war prechearis and lanternis of haly kirk.*"

BELLENDEN'S TRANSLATION OF BOETHIUS.

SAINT of the Deva stream, whose clear strong voice
Woke the dark echoes of our Northern vale,
Bidding the souls of mortal men rejoice
In Gospel light, and o'er their sins bewail;
We hail thee from the century afar,
DEVENICK, the preacher-saint of Celtic zeal,
Who with Saint MACHAR brave didst point the star
Of Christ's bright love that men might see, and feel
That 'mid the darkness of their heathen life
Hope had arisen, and the dawn was near
Of deathless Joy, and Peace 'mid sturdy strife;
That men might love, and never more should fear.
Patron and Saint! for thy great work we joy:
Thy sturdy zeal be ours without alloy.

A. A. F.



INTERIOR OF ST. DEVENICK'S CHURCH, 1911.

Chapter I.

A brief survey of the History of the Church in Scotland.

A brief survey of the History of the Church in Scotland.

LTHOUGH Scotland had been partially Christianised, prior to the advent of St. Columba, there had been, on the part of the Celtic missionaries who had descended upon what is now known as the Scottish coast, no systematic evangelisation of the whole country. The result was that the strenuous efforts of the holy men who were the predecessors of Columba led to the establishment of isolated communities of Christians, whose influence upon the life of the people, as a whole, was not permanent. St. Ninian, and others, were men embued with a great desire to carry the light of the Gospel to the heathen, but as they all acted more or less independently, and without concerted action with the Church as a whole, it cannot be a matter of surprise that, owing to the lack of communication with the outer world, the effects of much of their self-sacrificing work were evanescent. Owing to this lack of centralisation, and lack of the man possessed of the necessary capacity for generalship, we find Scotland, in the year 563 A.D., in the main, heathen, notwithstanding the fact that, in various districts, there were communities of Christians ministered to by the devoted monks of the Celtic Church.

A peculiarity of the strategy of the Celtic Church, worthy of careful consideration, is the system that was pursued of descending upon an island in close proximity to the mainland, or upon a promontory, and there enclosing a piece of land with a wall of

earth and stones, sometimes placing a fence upon the top. Within this primitive wall, the busy monks set to work and built a small church, most probably of the trunks of trees, split, the church being roofed over with moss, reeds, or straw. In order to form a correct idea of the then mode of structure, it is well to look to the ancient church at Greenstead, in Essex. That church was built in this manner. Next to the church was the court, beyond which were the cells, which were huts made of wattles and covered with moss or clayey earth. The manuscripts of the community were kept in a separate structure. Try to imagine a building, such as here described, with its earthen floor, the window merely an unglazed hole in the wall, and a small door for access, round the rude walls of which were hung by handles, on pegs, the copies of the Scriptures and the results of the literary labours of the monks, and one can then form a very correct idea of a library in the time of the early Church in Scotland. In the kitchen, a building set apart for the preparation of the necessary food, was a rude fireplace, but no chimney, the smoke finding an outlet through a hole in the roof. Every community had its carpenters' shop, and its blacksmiths' primitive forge, within the enclosure, in separate buildings. The huts of the monks were grouped together, within the enclosure, and the house of the Abbot also, although the latter was set apart from the other cells, and, most probably, was more commodious. Outside the wall were built the byre, and the places for storing the grain, with the kiln, and the stones for grinding the grain, after it had been dried. Many examples of the querns, used for grinding the corn, are still in existence. Previous to the introduction of the small horizontal water-wheel, all the grain was prepared by hand labour. As the water-wheel was known in Ireland long before this date, it may have been introduced by Columba to Iona. The foregoing is a reliable description of the community of Christians established by that man of action, that Saint upon earth, St. Columba, in that remote island of the Inner Hebrides, Iona.

The name of that island has undergone many changes. Whether of Celtic or Norse origin it is not easy to decide, but it is significant

that Jonah is Hebrew for dove, the emblem of the Comforter, who was to descend after the ascension of the Man of Sorrows. As this article is much too condensed to enter into antiquarian or archæological questions, the point as to whether any, or which, of the words Iona, Hii, Io, Ia, Eo, or any other word, be correct, must be left to be treated of in a paper which would be bristling with technicalities. It is enough, for our present purpose, to think of the cradle of Scottish Christianity as I-coluim-cille—the island of Colum of the Church—the historic church of Scotland.

If we follow the progress of the many monks who left Ireland to preach the Gospel, we find that, wherever available, an island, lying near to the coast of the country to be evangelised, was chosen, and there the Mother Church and the monastic buildings were built, from which island missionaries were sent out to preach and to found other communities, each community being self-supporting, but owing obedience to the mother community. From Ireland, it is known, other communities were established. After St. Columba had touched at one or more places, he decided upon Iona. Other fathers established communities at Spiggie, off the south-west mainland of Shetland, the Iceland coast (where a very fine square Celtic bell of the fourth century was found), Raasay, Papa Westray, Papa Stronsay, Papa Stour, and many other places. It will be observed that St. Columba merely continued the system, inaugurated by the Celtic Church, of attacking a mainland from an island. St. Columba's followers, wherever possible, followed the same rule, as at Lindisfarne.

Settled on Iona insula (the name by which Adamnan, the biographer of St. Columba, called Iona), we find Columba, one of the twelve apostles of Ireland, with his monks, busy building, and laying plans to commence a crusade against the heathenism of Scotland. That he was a man of mental power, and of great piety, we know, for soon we hear of the conversion of King Brude, near Inverness. So well did Columba arrange his plan of campaign, and so well did he keep in touch with the communities he was ever pushing farther afield from his base of operations, that we find,

within forty years of his death, Northumbria and Mercia had come under his influence. Both Bede and Adamnan testify to the wonderful self-abnegation of the monks of Columba, and to their diligence in the work of Christianising the land. The lamp lighted by St. Columba in the lonely island of the Hebrides was destined to burn into far ages, notwithstanding the cruel oppressions of interested self-seekers, masquerading as Christians.

The Columban Church was essentially a monastic church. The Abbot was supreme, although there were Bishops. The Bishops, alone, had the power to consecrate priests and bishops, but they acted under the jurisdiction of the Abbot, who was paramount.

Passing over the fascinating history of the life of the Saint, his great friendship for St. Cainnech and others, we now come to the closing scene, when this great man passed away, beloved and mourned by all, in the year 597, leaving an imperishable name behind him, and a faith which to this day is the faith of the Church in Scotland. Many legends, and more facts, could be told of him, but space forbids. The story of the white horse may be merely a figure, but it gives one an idea of the universal affection in which St. Columba was held.

Until 664, the Celtic method of reckoning Easter Sunday prevailed, and the Irish tonsure. In that year the Synod of Whitby decided against that rule, in favour of the Roman rule. Although these matters did not affect doctrine, undoubtedly the Whitby decision caused disturbance, which was accentuated by the Pictish King, Nectan, who, in 717, was in favour of the Roman custom. This King Nectan adopted St. Peter as the Patron Saint of Pictland.

The next point to consider is the question of the Culdees. By many the Culdees have been quoted to aid the distortion of the history of the Church in Scotland, which has been so prevalent since the time of that political intriguer, Knox. In the life of St. Anthony, written by Athanasius, translated into Latin, 358, he is called Deicola, "Companion of God." There is no record of the Culdees until the sixth and seventh centuries, when we find that

these Culdees or Keledei, a body of men, strictly anti-monastic, arose within the Irish Church. They were religious hermits, and appear to have been in conformity with Rome, and were not Columban monks, as these were strictly monastic. At Metz, in 747, Bishop Chrodigang instituted an order of secular canons, who slept in one dormitory, and ate in a refectory. The Culdees changed their rule about 921, and adopted that of the secular canons. Instead of being solitaries, or communities of solitaries, as they often were, they became communistic about 820. There is no question that, when living as solitaries, the Culdees were strongly opposed to the Columban system; and, when after adopting canonical life, they came into collision with the canons regular, and tried to elect their own Bishop. As King Constantin, after abdication, spent his remaining life as Abott of Culdees, they were of some importance, as an Irish order of ecclesiastics, in conformity with Rome. We find that, having served their purpose in helping to oppose the growing influence of the Columban system, in favour of the Roman system, they, in turn, gradually became less important, until they disappear altogether in the fourteenth century. With the advent of the Culdees, the troubles of the Columban Church began. The Latin Church was gradually extending its influence and power, and coming to grips with the Celtic Church.

Passing over the appointment of Cellach, in 908, as Bishop of Alban, we come to the time of Margaret. After Margaret, the representative and descendant of the legitimate Royal Family of England, married Malcolm of Scotland, in 1069, she set herself to reform ecclesiastical abuses. Her sympathies were with the Latin Church. Undoubtedly, the excesses and abuses of the degenerate Culdees required to be regulated, as they were receiving the moneys of estates and other emoluments, and passing them on to their children, at the same time neglecting their vocations. Fothad was the last Celtic Bishop who was elected, who is worthy of mention. In 1107, the Prior of Durham, Turgot, was elected Bishop. This ecclesiastic was the first Bishop elected in Scotland, who was not

Celtic, and who was in conformity with Rome. From this time on we find the Roman system in Scotland firmly established. Instead of the Columban system of communities of monks, existing for the purposes of missionary effort and for educational purposes, we get a hierarchy of secular clergy, bishops, priests and deacons. Whereas, in the Celtic Church all clerics were monks, in the Roman Church all monks were clerics, but all clerics were not monks. Queen Margaret, about 1090, rebuilt the monastery of Iona, which had been burned down by the Danes in 802. When the Island of Iona was freed from the Norwegian power, in the middle of the twelfth century, the old alliance with the Irish Church was renewed, and an unsuccessful endeavour was made by Reginald, Lord of the Isles, to prevent the foundation of a Benedictine Abbey in Iona in 1203. Again the Roman power prevailed, as we find from the charter of 1203 sent to Celestinus, Abbot of St. Columba, Iona, by the Pope. The Benedictine monastery was founded, and was under Roman protection. From that time the Celtic influence waned and the Roman influence increased, and the Benedictine rule was firmly established.

The first reformation in Scotland was now complete, and there is nothing of outstanding importance until we come to the events leading up to the second reformation. As the Culdees prepared the way, by dissensions, for the introduction of foreign prelates and foreign ways by Margaret, and those following her, until the Roman influence should become consolidated, so did the avaricious and unscrupulous nobles, hungry for the lands of the Church and jealous of her power, gradually prepare the way for the introduction of a second foreign system, by Knox. The great difference between the first and the second reformation was that while, in the first, the points at issue related to rule and order alone, as doctrinally the two Churches were one, the second reformation involved, firstly, doctrine, and, secondly, rule or order. Owing to the continual strife of the contending nobles, Scotland being a poor country, it was necessary that they should aid one another against a common supposed enemy. Although many of the nobles were, nominally,

Catholic, many, and those the most unscrupulous, were, to all intents and purposes, heathen. And these were the men who brought about the second reformation. Lust of gain and English gold, promised and sometimes paid, were sufficient inducement for the truculent nobles to introduce a system, under the guise of religion—so long as they were allowed to appropriate Church lands and other property. The spiritual welfare of the people and the great vital truths of religion were to be cast aside. These self-constituted judges, every one of whom was a Pope unto himself, cared for nothing but their own aggrandisement. They were ready to betray their lawful Sovereign, and to throw the Catholic faith to the dogs, provided they were well recompensed. The end they had in view being a purely selfish one, it was necessary that they should resort to devious means of obtaining the property of the Church. And, to allay the qualms of the ignorant masses, it was necessary to pose as great pietists, and so inflame the worst passions of the mob.

Morton, a man of worthless character, instituted the office of Tulchan Bishop, after the last Catholic Archbishop Hamilton was hanged, in 1571. The office of Tulchan Bishop was a gross anomaly. The ecclesiastic appointed was to do the work, and the Patron drew the revenues—an accommodating plan. The poor cow gave the milk, but the calf, not being a genuine one, could not take it, and so the kindly Morton took the milk himself. All Tulchan Bishops were subject to the General Assembly.

The history of the Catholic Church in Scotland, whether Roman or British, is recorded in events which should make the most pronounced advocate of Protestantism blush.

In 1560, the Scotch Parliament passed a law, prohibiting the celebration of the Mass. For the first offence, the goods of the offending people and of the priest were confiscated. For the second offence the punishment was banishment. For the third offence, death. The Catholic clergy were declared to be no ministers of Jesus Christ, one of their sins being that they allowed women to baptise! At the General Assembly at Glasgow, 1581, a measure was carried by Andrew Melville, declaring the office of Bishop

damnable! "The Policie of the Kirk" was also passed, and that policy was to excommunicate all who would not sign.

In 1592, Presbyterianism was established.

In 1593, there was the banishment of the Lords who refused to adopt the religion of the Kirk.

In 1600, a limited Episcopacy was established.

In 1606, Episcopacy was established.

During all this in-and-out policy, according to which party of politicians prevailed, of Presbyterianism and Episcopacy, the Covenanters called loudly for liberty—liberty to enforce the doctrines conceived in the fertile brains of ill-educated men on the Continent, and at home, upon people who did not want them. The Covenanter's idea of liberty was, liberty for himself to think, and liberty to force his conclusions upon those who were, for the most part, better educated than himself. To shew how the Covenanters looked upon all who opposed them, it is only necessary to give one instance—they denied the right of burial to all who had not signed the Covenant.

In 1639, the Earl of Traquair, Charles's Commissioner, met the General Assembly, when the service book was discarded. All the acts of James's Assemblies in 1606, 1608, 1610, 1616, and 1618, were annulled. Covenant was renewed, and all ordered to sign it, especially Papists.

In 1642, the Bishopric of Lismore and the Isles was seized by Argyll.

Parliament, in 1661, abolished Covenant and Presbyterian legislation since 1637, and introduced Episcopacy.

In 1669, an Indulgence was granted to Presbyterian ministers. Complying ministers were re-instated, and allowed to keep presbyteries, under given conditions.

Enemies of the Church have tried to make people believe that the Articles of Perth were, in every sense of the word, abominable and intolerable. Here are the articles:—

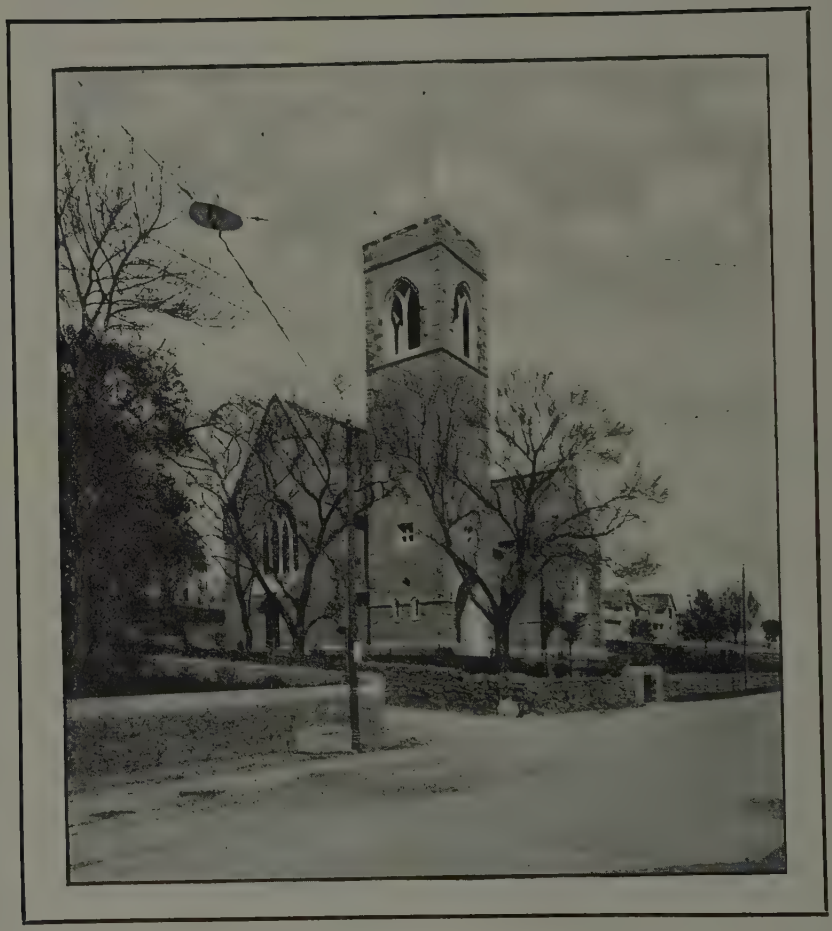
1. Holy Communion to be received kneeling.
2. Administration of Holy Communion to the sick.

3. Permission to baptise at home.
4. Children of eight years of age to be catechised by minister, and blessed by Bishop.
5. Decreed commemoration of Christmas, Good Friday, Easter, Ascension, and the Pentecostal miracle.

The Revolution of 1688, if it did no other good, put an end to the cantrips of political preachers, by whom Scotland had been burdened and cheated, since the time of Knox, every one of whom arrogated unto himself the power of prophecy, and claimed to have a direct commission from God. If the wounds of the kirk were healed, and external peace settled upon her, at this time, it was the beginning of a reign of terror, mutilation, insult, and intentional degradation, for Episcopacy. All honour to the Episcopal Church in Scotland, for declining to sell her birthright by holding out the olive branch to William of Orange. From this time forward, until many years after the so-called rebellion, 1745 6, the Episcopal Church was subjected, at the hands of the Government, to every possible indignity. When George I. ascended the throne of Britain, to suit the doubtful policy of a few unscrupulous men, the sister Church of England was held in high esteem, while the same church, doctrinally, in Scotland, was degraded as no other church has ever been in Britain. Hessian, and other hireling soldiers were paid, by English gold, to harry the faithful remnant, almost beyond all human endurance. Episcopacy, south of the Border, was right, while, north of the Border, it was a thing of reproach. To be an Episcopalian, in Scotland, was the unpardonable sin. Why? Because, under the specious plea of Protestantism, when the great mass of the people had no vote, a body of unscrupulous men had determined, once more, to safely establish a foreign monarchy. The Catholic faith was of no account—when it interfered with the policy of politicians who had an axe to grind. And what was the result in England? To make room for, and to dub as respectable, in the Regency days, men of the type of Lord Barrymore, a notorious scoundrel. While the poor, hunted, outraged Catholic Church in Scotland held fast to the faith, the over-fed and under-

worked clergy of the Church of England hunted their foxes and associated with the "best" people. Notwithstanding all the horrors and dismemberment of the Episcopalians of Scotland, during those dark days, she gave a Bishop to America, to carry the light to that great continent. All the twisting and turning of the politicians, and of the accommodating Hanoverian sovereigns, had their day and passed away, but the old, historic Church of Scotland still holds on her way, free from State control, electing her bishops in the ancient way, and not accepting as Bishops the nominees of Jew and Agnostic Prime Ministers. And she will go on, fearlessly proclaiming the faith as delivered to the Saints, thankful that she, at any rate, does not hold her present position as the result of the favour of the dregs of the Continent. Treachery can never be laid to her charge, and it is a wonderful heritage to be able to say that the Episcopal Church in Scotland never betrayed her faith, never betrayed her King. Had the Church, in the time of William of Orange, made overtures of peace, she would have been unfaithful to her trust, and, to-day be, instead of a church free to do her duty, a creature of the State, bound hand and foot by the decisions of the Privy Council. The torch of truth, lit by St Columba, in the lonely Western Isle, is still held aloft by the Church in Scotland, and may it be so, until the great day, when all shall be known.

E. B. C.



ST. DEVENICK'S EPISCOPAL CHURCH, BIELDSIDE, IN 1903.

Chapter II.

The Church and Congregation of St. Devenick's, Bieldside.

The Church and Congregation of St. Devenick's, Bieldside.

THE Church of Bieldside may be regarded as a natural resultant of the growth of suburban Aberdeen in the beautiful lower valley of the Dee. With the provision of ever-increasing facilities for travel by rail, road and tramway, business men in the City began more and more to seek rest and change in the verdure and quiet of the country; and the neighbourhood of Cults, so near and yet so far, so convenient of access and yet so detached and retired, was one of the earliest and most favoured of their suburban retreats. The silvery Dee, the heights of Pitfodels, the wooded slopes of Ardoe, the college buildings at Blairs, and other well-known features of the landscape, combined to form an ideal retreat, and one can conceive the tranquil Aberdonian, wearied of affairs, singing of his own villa, cottage, or bungalow as Horace did of his modest country seat—

> "Ille terrarum mihi praeter omnes
> Angulus videt."

The growth of population at Cults and its neighbourhood carried with it the necessity of providing for their spiritual wants, and the Diocesan Home Mission Board, in considering the needs of the Diocese, repeatedly indicated Cults as a likely centre of Church work. The actual solution of the problem, however, came about in a somewhat accidental way, rather than as the result of any reasoned and deliberate purpose.

In the years 1880 and 1881 the clergy of St. Andrew's, Aberdeen, accompanied by the choir boys, drove out occasionally on Sunday afternoons and held services in a loft at Bieldside Farm. The attempt showed that a need was felt, but the effort was not sustained.

In 1883, Mr. William Tait Paterson, the proprietor of Kenfield, near Mannofield, purchased a wooden building which had been originally erected at Craigiebuckler and had been transferred to Mannofield for the use of the Established Church congregation there while their permanent church was in building. Mr. Paterson removed the structure to his ground at Kenfield to serve as a Chapel of Ease in connexion with St. Andrew's Church. Service was held there every Sunday, and as long as Mr. Paterson lived things went on prosperously; but after his death in 1886 the attendance gradually fell off, and the services were discontinued.

It was under these circumstances that the thought occurred to some of those interested in the cause of the Church at Cults, that a beginning might be made there if the wooden church at Mannofield could be removed to a convenient centre further west. Mr. James L. Geddes, the present Managing Director of the Culter Paper Works, who had been associated with the origination and early fortunes of the church at Bucksburn, but had removed to the Cults district, was one of the pioneers, and he presided at a meeting held on 1st May, 1894, in Miss Gollan's Schoolroom, Cults, to consider the possibility of bringing the services of the Church within reach of the residents there. The idea at first was to arrange for these being held in connexion with St. Andrew's, Aberdeen, and a committee, consisting of Mr. William Dunn, Mr. Martin Hadden, Mr. Arthur Sinclair, Mr. James L. Geddes, Mr. John Robertson, Mr. E. J. Nicholson, Mr. Thomas Hutchison, and Mr. Gavin Hadden, was appointed to confer with the Rev. Dr. Danson in regard to the working of the mission; to select a site; and to report as to the possibility and expense of removing thither the wooden church at Mannofield.

After a preliminary offer, which was not accepted on account of some of the terms attached to it, the trustees of St. Andrew's

Church agreed to hand over the wooden church as a free gift, and arrangements were made for its erection on the ground at Bieldside where it still stands, just at the junction of the Dalhebity road and the Deeside turnpike road. This site was chosen by the committee as the best centre for the district, after full enquiries had been made by Mr. Dunn and Mr. Gavin Hadden as to cost, and their choice has been vindicated by the subsequent erection of a railway station and of a large number of dwelling-houses in the immediate neighbourhood.

In the re-erection of the church at Bieldside it was deemed advisable to lengthen the nave by 10½ feet, and to provide additional seats. It was agreed that it should be dedicated under the name of St. Devenick's, Cults, and there was for some time a little confusion as to whether Cults or Bieldside should have the honour of appearing in the official title. Ultimately, and with great propriety, the claims of Bieldside prevailed, and the present accepted designation of the church as St. Devenick's, Bieldside, combines an exact adherence to the actual site and a recognition of the old dedication of the parish, Banchory-Devenick, in which it stands.

The Church was opened on Sunday, 4th November, 1894, the preachers being, at the morning service, the Rev. Dr. Danson, rector of St. Andrew's, Aberdeen, and in the evening, the Rev. J. Wiseman, of St. Machar's, Bucksburn. In referring to the question of site, the latter pointed out the extreme beauty of the name Bieldside and its suggestiveness as the site of a Christian Church. He took the "Bield" to mean a shelter, as indicated in the Scottish proverb, "Better a wee bush than nae bield," that is to say, better a small bush than no shelter at all, and he trusted that the members of that congregation would increasingly realise the value of the church as a shelter, a holy place and sanctuary, where, under the protecting shield of the Saviour, "the same yesterday, to-day, and for ever," they could feel safe from all the storms and buffets of life.

The first idea of working the mission from St. Andrew's, Aberdeen, was abandoned as impracticable, and the Rev. John P. R. Cheyne, a native of Turriff, and nephew of the Rev. P. Cheyne,

undertook the charge for a time. He carried on the services very acceptably till February, 1895, when he obtained an appointment in England. After his departure, the Rev. G. F. Hodges acted as *Locum Tenens* until June, and on 4th July, 1895, the Rev. Frederick Ernest Browett, Cross-in-hand, Sussex, was presented to Bishop Douglas, and licensed as Priest-in-charge of the congregation.

The difficulty of finding a suitable and convenient house for the clergyman soon forced itself on the minds of the Church Committee, and on 1st October, 1895, a proposal for the erection of a parsonage was submitted by Mr. Gavin Hadden, and was so heartily taken up that five subscriptions of £50 each were intimated on the spot, and, the sum being soon after increased to £300, it was resolved to proceed with the building of a house on the Church feu. The total cost amounted to £1300; the balance of the money was raised by loans upon bond, and the building was completed by the autumn of 1896. On 5th October in that year, Mr. Browett resigned owing to the state of his health, and on the 23rd of the following month the living was offered to the Rev. F. W. S. le Lièvre, who held it for thirteen years.

The bare recital of these facts is sufficient to show the zeal and devotion of the small band of men who took the lead in founding the Mission at Bieldside. Apart from the modest initial grants from the Diocesan Home Mission Fund, which ceased entirely after about two years, the whole burden was assumed by the congregation, and their liberality grew with exercise. At the Diocesan Synod in August, 1898, the Mission having fulfilled the conditions laid down by the Representative Church Council, was raised to the status of an Incumbency. The next great step was taken at a meeting of the vestry on the 21st March, 1900, when a movement was inaugurated for the building of a permanent church. The movement, once begun, was pushed on with such vigour that, by the 13th July, 1901, subscriptions had been intimated to the amount of £2795, and, as some large subscriptions had been promised on the condition that £3000 should be raised before beginning to build, the vestry put in a guarantee for the balance of £205, and resolved to proceed.

On 3rd May, 1901, little more than a year from the first move in the matter, plans of the new church by Mr. Arthur Clyne, Architect, Aberdeen, were submitted to the vestry, and on 25th February, 1902, contracts to the amount of £2655 11s. 6d. were entered into for the building. Three months later, Mrs. Dunn of Murtle laid the foundation stone, on which was engraved the following inscription :—

TO THE GLORY OF GOD THIS
STONE WAS LAID ON TUESDAY
THE 27TH DAY OF MAY, 1902 ✠

The completion of the church tower was subsequently included in the building programme, many members doubling their original subscriptions. Some very handsome gifts were received, including the handsome oak seating of the church from one member, and the pulpit and reredos from another. The total cost as borne by the vestry, exclusive of gifts, amounted to £3386 1s. 5d.

The general effect of the church is very striking and attractive. It is seated for 250, and consists of nave, choir, and south transept, with a square tower, containing the main entrance, at the south-west corner. The roof of the choir is carried along at the same height as that of the nave. In addition to the tower there is a small but elegant turret rising from the junction of choir and nave, which gives a pleasing finish and variety to the external aspect. The internal effect, from the loftiness of the vaulted roof, is dignified and impressive, and the situation, on the north side of the main Deeside road, is picturesque and outstanding.

The new church was opened on 25th June, 1903, the Dedication Service being taken by Bishop Douglas and the sermon preached by Dr. Danson. The preacher, in his own eloquent and instructive way, commenting on the David like spirit shown by the founders of the church, said they had felt that it was an incongruity to have a wooden temple amid the mansions of Deeside, and taking for his text Revelations iv., 7 (R.V.), he expounded the "Living Creatures" of

the Apostle's vision as typical of the four great moral characteristics which must enter into the life of every Christian—humanity, courage, self-devotion, and upward aspiration. In the upward rise, in the aspiration after holiness which found expression in the anthem of Isaiah and St. John, "Holy, Holy, Holy," they had the distinctive strain of Christianity as striking a higher note than any heathen religion had ever attained.

In dealing with the noble effort made by this newly-formed congregation for the erection of their beautiful church, it would perhaps be invidious to mention individual names and subscriptions. The notable thing about it was the general character of the effort and the willing liberality of all concerned. But there is one name, singled out by the vestry and congregation themselves, that must ever be pre-eminently associated with the success of the movement. Mr. William Dunn of Murtle, by example and by the personal interest which he took at all stages of the undertaking, put heart and hope into the promoters, revealed to them the possibility of success, and encouraged all to put the manly shoulder to the wheel. To understand how much the movement owed to him, it is only necessary to recall that the proposal to build a permanent church was inaugurated by a promised subscription of £500 from Mr. Dunn, and a like sum from another member of the congregation, and that additional aid was given by Mr. Dunn from funds at his disposal to the extent of £700. Even this does not exhaust the tale, for the same two members were ready benefactors over and above this at every turn. It was no wonder, then, that the congregation should desire to mark their appreciation of Mr. Dunn's services, and to connect his name in some way with the church. This was ultimately done by placing at Mr. Dunn's disposal a box of Communion Plate, with a suitable inscription upon it, and containing a silver chalice, patten, and two cruets. These articles were handed by him to Mr. Geddes and Mr. Thomson, the two churchwardens, and were by them presented on behalf of the vestry to the rector at the Communion Service on Sunday, 13th May, 1906, for the use of St. Devenick's Church in all time coming. An illuminated address,

designed by Miss Kate Ashley, London, was further presented to Mr. Dunn at a meeting of the congregation held on the following day in the old wooden church, which has entered on a new phase of usefulness as a church hall. The address, which recorded the services rendered by Mr. Dunn to the church when it was started as a mission, and again when the new building was erected, was a beautiful work of art, and at the request of the congregation the presentation was gracefully made by Bishop Ellis.

The building of the new church must of course always remain the outstanding memorial of Mr. le Lièvre's ministry, but there were other directions in which his energy and business capacity achieved notable results. He was repeatedly elected by the Diocesan Council as their clerical representative on the Central Clergy Sustentation Fund Board at Edinburgh, and proved an exceedingly active and useful member of that body. His interest extended to the organisation of his congregation in relation to the Central Funds, and he had the satisfaction of being able to show an almost unique record in this connexion. The number of subscribers to the Central Clergy Fund was brought up to equal the number of communicant members, a proportion very seldom attained.

Great as the effort was that was involved in the building of the church, it did not exhaust the liberality of the congregation. By means of subscriptions raised by Mrs. Hadden, Baillieswells, a new font was placed in the church in 1908, and in 1909 a bell, recast from the metal of the bell of St. Lawrence (known as "Old Lowrie"), which had formerly hung in the tower of St. Nicholas' Church, Aberdeen, and had been broken when the old wooden spire there was burnt in 1874, was presented by Mr. D. Blaikie Hislop and another member, and now rings out its clear-toned call to worshippers from the tower of St. Devenick's.

In December, 1909, Mr. le Lièvre resigned on his institution to the old historic charge of St. Peter's, Fraserburgh, and a very kindly act was performed by the sending of a deputation, consisting of Mr. Freeman and Mr. Geddes, to Fraserburgh to present Mr. and Mrs. le Lièvre, on 12th December, with valuable tokens of the goodwill of the congregation at Bieldside.

The charge was next offered to and accepted by the Rev. Arthur Austin Foster, rector of Monymusk and chaplain of Cluny Castle, who was duly instituted in January, 1910. Mr. Foster came with a high reputation as a thoughtful preacher and writer, and under his charge the good work so well begun may be expected to grow to yet higher things. Certainly there has been no slackening in the spirit of generous giving by which the congregation has been so honourably distinguished. The first year of Mr. Foster's pastorate saw the erection of a new organ at a cost of £382, of which £120 was received from Mr. Andrew Carnegie. The organ, which was built by Messrs. Wadsworth & Brother, Manchester, is an exceptionally good instrument of its size, and is admirably suited to the church. Mr. Foster's musical tastes found congenial scope in the furtherance of this movement, and a leading part in it was taken by Professor Terry, to whose energy and enthusiasm the cause of music in the North-East of Scotland is so much indebted.

In addition to this very considerable achievement, the clearing of the debt upon the Rectory and the redemption of the feu-duty are engaging attention, and, although the task is by no means light, one may augur from the past that these will not much longer be allowed to remain a burden upon the Rector and congregation.

Among the many instances of valuable service freely rendered by members to the church, a special word of recognition is due to the good work done by Mr. John Robertson, Solicitor, in acting as Secretary for fifteen years to April, 1910, when, owing to his removal from the neighbourhood, he had to seek release. A worthy successor has been found in Mr. Donaldson S. Rose.

The history of this church, measured by years, is as yet a short one. Measured by achievement, it is wonderfully long. The record is full of interest, encouragement, and stimulus to all concerned. The future will no doubt bring its own problems and difficulties from time to time, but the way to face them will be found in the study of the past, and it may confidently be predicted that, with the good blessing of God on the faithful efforts of man, the future of St. Devenick's, Bieldside, will show an ever-lengthening record of good work earnestly attempted, thoroughly done.

E. Geering.

THE ORGAN, S. DEVENICK'S CHURCH,

Dedicated on S. Bartholomew's Day, August 24th, 1910.

The New Bible, Lectern, and Chancel Screen in St. Devenick's Church, Bieldside.

Dedicated by the Bishop of the Diocese
on Sunday, 23rd August, 1914.

Hardy.

INTERIOR OF ST. DEVENICK'S CHURCH,
AUGUST, 1914.

The New Bible.

THE New Lectern Bible is a very handsome copy of the Revised Version with Apocrypha, bound in heavy morocco, and published by the Oxford Press.

It bears the following Inscription inside the front cover:—

To the Glory of God.
Presented to
St. Devenick's Episcopal Church,
Bieldside,
by one of its Members,
Christmas, 1912.

The New Lectern.

THE vitality of the life of a Congregation may not unreasonably be measured by the interest and enthusiasm of its younger members. All healthy young life is a prophecy of future effectiveness.

With this in mind we cannot but feel an added joy in the possession of our new Lectern.

For the past four years a group of our young people have constituted themselves into an informal Dramatic Society, and each Christmas time they have delighted us by their programmes of music and acting in the Church Hall. The first two years' profits were generously given to certain of the Church funds, for which, at the time, special appeal was being made. Then it was suggested to

them that they might keep their further takings for the purchase of some article of adornment for the Church, that should serve as a lasting memorial of their efforts. It speaks volumes, both for their abilities and for the interest of the Congregation and their friends, that, during the next two years, sufficient money was raised to purchase the new handsome Brass Eagle Lectern, of which we are all so justifiably proud.

The following of our own members took part in these entertainments:—Misses Marie Nicholson, Lena Brown, Milly Baird, Gladys Croil, Chrissy Croil, Barbara Gammell, Finella Gammell, Dolly McLaren, Ella McLeod and Winnie Foster; Messrs. Colin McLaren, Godfrey Geddes, C. R. Sibley, Jim Gammell, Harry Gammell, Dick Gammell, Roy Mackinnon and Jack Foster. Several friends also lent their willing help.

The design of the Lectern is based upon the one in Southwell Cathedral to which an intense historic interest is attached. This old Lectern had formerly belonged to Newstead Abbey, "the monks of which at the Dissolution [1536-9 A.D.] concealed documents in the ball that supports the bird and threw it into the lake in front of the abbey. It was fished out early in the last century and sold to a Nottingham dealer, from whom it was purchased by Sir Richard Kaye and presented to the Church."[1]

The general conception of the eagle and ball of our Lectern, as also the building up of the very substantial pedestal, corresponds in its bold and majestic effect to that of its predecessor of Newstead Abbey. The eagle bearing on its wings the message of the Everlasting Gospel for the whole world is characterised by simplicity of design and nobility of character, and gazes with unfilmed eyes into vast distances.

The design is by Mr. Frank Pearson, the moulding and finishing being done by White & Sons of Oxford Street, London. The eagle is of solid brass and weighs a hundredweight.

The Lectern was first used in St. Devenick's on Ascension Day, 1913.

A. A. F.

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[1] *The Cathedrals of England and Wales*,—Cassell & Co., vol. II. p. 162.

The New Screen.

HE Screen, which has just been erected in St. Devenick's, has already a history, which may not be without interest to our readers, and which it is desirable to preserve. It was originally erected in St. Ninian's Cathedral, Perth, in 1850. The Architect was the well known William Butterfield, a staunch Churchman, who did splendid work for the revival of architecture in the true Gothic style, during the middle and latter half of the Nineteenth Century. Doubtless, the idea which suggested the Peterhead granite columns was the fact that Bishop Torry, who sanctioned the foundation of the Cathedral, was, according to the custom of earlier days, when there were no incomes for Scottish Bishops in their Episcopal capacity, Incumbent of Peterhead. And thus, although the Bishop was too far advanced in years ever to visit the Cathedral in person, he is definitely associated with the Screen. It remained an architectural feature of the Cathedral for fifty years, and looked down upon many a solemn service and helped many a worshipper in his devotions by its simple dignity—including Bishop Forbes, who consecrated it in 1850, Bishops Wordsworth and Wilkinson, besides many visiting Prelates, such as Archbishops Temple, MacLagan, and Plunket, most of the Scottish Bishops of the day, and many others, such as Bishops Walsham How, John Wordsworth and Bransby Key.

In 1910, however, when the east end of the Cathedral was being reconstructed in Dean Rorison's Provostship by Bishop Wilkinson, and £15,000 being expended on the building, Mr. Pearson, Junior,

who, on the death of Mr. Butterfield, had succeeded as the Architect of the Cathedral, decided that the Screen must be removed. Needless to say, this decision was not come to owing to any objection to the Screen itself, but the choir of the Cathedral was to be extended internally towards the west, and, if the Screen had been retained, it would have now divided the choir into two, which would have been meaningless and extraordinary.

Many were the regrets of the Cathedral congregation when this decision was announced. The Screen had become associated with the past—with memories of Canon Humble and Provosts Fortescue and Burton, and with hours of sacred devotion, and it seemed almost like desecration to pull it down, but Bishop Wilkinson and Dean Rorison placed themselves entirely in Mr. Pearson's hands, and he was inexorable. But it is doubtful if the change could have been made, unless the Bishop had undertaken that the Screen should be re-erected in some place where its sacred uses could be continued. For a good many years it was impossible to find a Church where the two conditions of the Screen being suitable, and the Congregation able to undertake the expense of removal and re-erection. It was a real joy to us, therefore, when the present Provost of the Cathedral got into touch with St. Devenick's, and found, both that our beloved Screen was suitable for the Church there, and also that the Congregation were willing and able to undertake the cost of removal and re-erection. It is a delight to us to think that the Screen once more adorns the Sanctuary, and that it has every prospect of gathering round itself in its new abode associations no less sacred than those which already circle round it.

GEORGE T. S. FARQUHAR.

Chapter III.

Devenick, Patron Saint.

Devenick, Patron Saint.

I.

N the Kalendar of Scottish Saints[1] prepared by the learned Bishop Forbes of Brechin, we find mention of the name of Saint Devenick, who is called a Confessor; that is, one who bravely confessed his faith in Christ in the face of difficulty, or possibly of persecution. The date of his commemoration is given as November 13th; the year 887, which is also given, being intended to mark the year of his death.

"The legend of this saint, whose name is not found in any of the Irish lists," says Bishop Forbes, "is as follows:—

> When the blessed fathers Columba and Mauricius (Machar) were preaching in Scotland, Devinicus (Devenick), a very old man, also flourished. He divided the work of the ministry between himself and Mauricius, going to the Provincia Cathinorum (Caithness), while Mauricius went to the Picts. Saint Mauricius said, "Now again we shall be joined." And Devinicus replied, "Even in the celestial life shall we be joined together, and rejoice with Christ. But one thing I desire, that as death is at hand, when my time comes, let my body be brought to this place and be buried here." The saint agreed, and Devinicus went to the Cathini, preaching the Word. At length Devinicus came to die, and told them to take his body to some of the churches of Mauricius, mindful of his old engagement. And this was done. The following night Saint Mauricius saw angels descending on the church where the holy body lay, and said, "A guest, to whom we must pay honour"; but on coming they found not the body, for they who carried it, wishing to rest, had borne it to a place called Crostan. There they held vigil, and then brought it to a place called Banquhory Devynik, where a church was raised in his honour.

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[1] *Kalendars of Scottish Saints*, by A. P. Forbes, D.C.L., Bishop of Brechin.

This account of the legend is evidently a free and shortened translation of the Lections, which are to be found in the Aberdeen Breviary; and to the Breviary we must now turn.

This book, which is of great historic and liturgical interest, contains special Collects and Lections or readings appointed to be used in the Churches of the Diocese on the various Saints' days of the year, arranged chronologically.

For Saint Devenick, under the date November 13th, there are a Collect and six special Lections, three more being appointed as were in general use for Confessors' days. The fact that nine in all were to be used is significant, as this was the number permitted only on the Festivals of the greater saints.

The Collect in the original runs as follows:—

> ESTO DOMINE precibus nostris, Salvator omnium Deus, et intercedente pro nobis beato Devinico confessore Tuo nostrorum criminum solve reatum; ut gloria perfrui valleamus sempiterna.

which may be translated:—

> O LORD GOD, Saviour of all men, graciously receive our prayers; and, at the intercession of Thy blessed Confessor Devenick, pardon our offences; that we may enjoy everlasting glory.

The six special Lections, translated in full, read thus:—

> WHILE the most blessed Fathers, Columba and Machar, were preaching the faith of Christ in Scotland, Saint Devenick, Confessor of Christ, well-known by his life and famous for his holiness, flourished; a man, indeed, devoted in an unusual degree to holy and religious works, after the manner of his age: who, burning with divine love, and being inspired by the Holy Spirit, said to Saint Machar, "You see, O Master, how many in this province are given up to the worship of idols, and how few there are who are ministers of the Word of God.
>
> "THEREFORE I ask that, if it please you, we separate in the work of ministry through the breadth of the Kingdom. Do you preach the Word of God to the nation of the Picts: I will depart to the province of the Cathini, and proceed to preach the faith of Christ to them." Saint Machar replied, "Indeed, brother, we shall hereafter be joined together." And Devenick said, "We shall certainly be

joined forever in the heavenly life, and there we shall be glad and rejoice with Christ. Only, this further do I ask of you in the Lord; that since death awaits me near at hand, when I am dead you will cause my body to be carried to this place, and here buried."

SAINT Machar assented, and Saint Devenick departed to the Cathini, boldly preaching the Word of God there, and converting many persons to the faith of Christ. Machar, the blessed one, wandered through the whole region of the Picts, and by praying and exhorting them, and by doing many wonders and signs, he brought an exceeding large multitude of them into submission to the faith. He even caused the chiefs and leaders and also the nobles of the land to believe on Christ; and, after destroying the temples of the idols, and having overthrown their altars, he ordered churches to be built.

IN those days it happened that the most holy old man, Devenick, of whom we have spoken, having advanced to a very great age, reached the limit of this present life. When he came to his end he called some of his own people to him, and said, "When I am dead, take up my body, and carry it to one of the churches of Saint Machar, and tell him that I remember his promise on this matter, which I sought from him on my departure." Having said these things he yielded up his spirit, and his own people, carrying out his orders, bore him to a certain church which was in a neighbouring monastery.

ON the following night, whilst the blessed Machar was keeping watch in prayer, he saw angels descending upon the church in which the body of Saint Devenick was. And he said to his brethren, "The most holy man came to us as a guest, come, let us visit him and perform the duty of humanity which we owe to him." But when they came to the church they found not the body, for those who bare him had gone forward and ascended the mountain, there desiring to rest for a short time. The Saint, with his companions, followed, and found them in a place which is called Crostan.

AND there the devoted man stayed beside the remains of the aged saint, keeping watch, with psalms and prayers and preachings, unwearied with continual watching. When this was finished, they carried the body to a place of which the name is Banquhory Devynik, where for the merits of that Saint, very many blessings are conferred on the erring, through the bounty of our Lord Jesus Christ, to whom be the honour for ever, Amen.

II.

IT is necessary now to refer to the historians. What have they to say concerning Saint Devenick? As matter of fact, very little; and even that little is not consistent from the standpoint of date.

One of the earliest Scottish historians was Hector Boece or Boyce (Latinised Boethius), who studied both in Dundee, where he was born, and at the University of Paris. After taking his Divinity degree, he was made Professor of Philosophy in the College of Montaigu, where he met Erasmus. About the year 1500 Boece left Paris to take up the Principalship of the newly-founded University of King's College, Aberdeen. He is now chiefly known as the writer of a book of Scottish History.

This book of *The History and Croniklis of Scotland* was translated from its original Latin at the command of King James V. by John Bellenden, Archdeacon of Moray, about the year 1530; and as this translation represents the vernacular of the day, it may be interesting to turn to the short section that deals with our subject, and which runs as follows:—

> In thir days war mony clerkis of singulare eruditioun and lyfe. As Macharius biscop of Abirdene to quhome the cathedrall kirk is dedicat. Diuinic' Archdene, Congane and Dunstane abbots. Thir and mony othir thair disciplis war precheouris and lanternis of haly kirk. Sum authouris writis thir haly men war in othir kyngis days. But we vary na thing fra our first purpos, following Weremond and Campbell, baith in the history and the dait we promittit, And sa endis heir the IX buke of thir croniklis.

The "thir days" of the above refers to the reign of a king called Selvach or Soluathius; and if this king's dates were a known quantity we should be able to fix the days of Devenick with some certainty on historical grounds. But Soluathius is a semi-mythical personage, and his reign wanders over the years of two or three centuries even by such chroniclers and historians as refer to his existence. For in no recent history of Scotland is Soluathius even mentioned. Boece, it is true, gives us a date without hesitation. According to Bellenden's translation "he deceissit the xx yeir of his regne. Fra the Incarnation viiiC, Lxxxvii yeris." And this date has got into several subsequent histories and kalendars. And it will be noted that the date is identical with that given by Bishop Forbes as that of Saint Devenick's death.

In Dempster's *Historia Eccelesiastica Gentis Scotorum* (pp. 200-201) we find a paragraph on Saint Devenick, where we are told that "he

lived under Soluathius and Achaias, kings of Scotland, in the year 887." But, as Dempster begins by quoting Boece, it is evident where he gets his date.

In Adam King's Kalendar the same date appears, and the saint is described as "Bishop and Confessor in Scotland under King Soluathius."

In the Scottish entries of the Kalendar of David Camerarius no year is given, but it is interesting to note that again S. Devenick is called a Bishop.

Other dates[1] for the reign of Soluathius are to be found; and, as we have already said, modern historians ignore him altogether.

Now, it is an established fact that all these early Scottish historians were gifted with very lively, creative imaginations. The writing of history had not in those days been reduced to the exact science it has become to-day. Evidence was more easily manufactured for special purposes, and conscientious scruples were conspicuous chiefly by their absence.

Dr. Gammock, who held the incumbency of S. John's, Drumlithie, and who was a man of considerable erudition, in a lecture on "Hagiology and Parochial Dedications of Scotland," says, with reference to the imaginative element in the writings of just such men as we are dealing with—Boethius, Adam King, Dempster, and Camerarius:—"I am quite convinced that if it had been suggested to Dempster that he might employ the services of the Man in the Moon in his *Ecclesiastical History of the Scottish Nation*, he would have done it with all gravity somewhat after this fashion:—'Virus Lunarius, vir eminentissimus et maxime eruditus, qui de Luna ad Scoticam gentem evangelisandam missus est: tempore incerto, sed forsitan aevo secundo. Scripsit meditationes de lunae corona: Historiam montium lunariorum: Orationes de reditu suo ad locos supernos: plurimi sermones in solis et lunae amores eclipticos perierunt.'"

Herein the learned incumbent of Drumlithie hits off, with some

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[1] *The History of the Parish of Banchory-Devenick*, by J. A. Henderson, p. 37.

pardonable exaggeration, the style and the substance of much that the early Scottish chroniclers have left us in the name of history. This being so, and admittedly so, little stress is to be laid on the 887 date for St. Devenick.

III.

Bishop Forbes, near the end of his Kalendar notice of Saint Devenick, asks the question: "May not our S. Devenick be the same as S. Dewednack, to whom the church of Landewednack, the most southerly church in England, about a mile N.E. from the Lizard Point, is dedicated?"

Concerning this query Smith and Wace, in their *Dictionary of Christian Biography*, reply that "the only relation seems to be a resemblance of names." This may be so, but it is by no means proved. Owing to the incursions of Romans and English and Danes into Southern Britain, the Celtic peoples had been crushed into the peninsulas and islands of the west and into the districts of Scotland north of the Tay. And it does not seem at first sight that the consuming zeal of the Celtic missionaries should have made so long a journey impossible. Iona was a collecting as well as a distributing centre of evangelizing agencies, and disciples are known to have been attracted thither from great distances. It is a matter that calls for more searching examination.

But even that is not all. A writer in the *Gentleman's Magazine* (November, 1862, pp. 540-5) states that "the present name (Landewednack) evidently had the same origin as Landevenach in Bretagne." And if this is so, and our Devenick be traced from Brittany to Deeside, what a zeal he must have had for the faith of Christ!

A short extract from the article in the *Gentleman's Magazine* describing the Cornish Church, whose dedication may have affinities with our own, can hardly be uninteresting.

> Landewednack, the most southerly church in England, is little more than a mile north-east from the Lizard Point, and stands near the summit of a slope terminating at the cliffs about a furlong

> distant. Nothing can be more beautiful than the situation of this church and its churchyard. The murmuring of the sea below can be distinctly heard ; and between the trunks of the trees, by which the church is surrounded, are glimpses of its deep blue, dotted here and there with the white sails of the outward and homeward bound. But tombstones in this grassy slope tell of many a bark which, on the rugged coast, untimely finished its course, and of those who perished on the dark crags. In fact, we have here the usual tales told on stone in most seaside churchyards.

Life and death are no less plainly mingled in the vale of the northern river than by the shore of the southern ocean. Life and Death—Time and Eternity.

IV.

After all, then, there seems little doubt that Saint Devenick was a real historical personage, and the evidence that links him with Saint Columba and Saint Machar seems most worthy of recognition. That being so, we must place him in the latter part of the sixth century. Saint Columba died in 597, the very year that Augustine landed on the coast of Kent as the emissary of Rome. And the 887 date that links the Patron Saint of our church with the mythical King Soluathius must yield to something more approximating 587. In point of fact, the 8 *may* represent after all some error of the copyist which has unfortunately been perpetuated with such confusing results ; and the existence of a Scottish King Soluathius has yet to be proved.

Banchory-Devenick was not the only church dedicated to Saint Devenick. There were dedications also at Criech in Sutherlandshire and at Methlick by the river Ythan in Aberdeenshire.

Of the Criech church there is a notice in the *Origines Parochiales Scotiae*[1] published in 1850-5 by the Bannatyne Club.

> The church (probably dedicated to a saint corruptly named Saint Teavneck) appears to have stood on the site of the present church at Criech, on the north shore of the Dornoch Firth, nine miles from the east and about thirty from the west end of the parish. It was probably repaired by Sir Robert Gordon in 1619, when he "interprysed the building and repairing of the parish churches of Southerland, being almost all ruynous to the ground." It was rebuilt in 1790, and has been since repaired.

[1] Vol. II., pp. 684-691.

This charter conveying the church lands at Methlick is to be found printed in the *Registrum Episcopatus Aberdonensis* (Vol. I., pp. 112-113) It begins as follows :—

> Walter of Menthet, lord of Petmacaldor, to all the faithful of Christ, both present and to come, who shall see or hear of this charter or public document, be eternal goodwill in the Lord.
>
> Be it known that by the advice and consent of John my son and heir I have given, yielded, and in this present charter confirmed to God and the blessed Mary and to the parish church of the blessed Devenick of Methlak and to the vicar of the same who for the time shall be [in office], by the prompting of love and for the safety of my soul and of the souls of my ancestors and successors, the piece of land that lies close to the river Ythan, etc.

Until within recent years a fair called S. Devenick's Fair was accustomed to be held at Methlick on the second Tuesday of November.

The name Devenick finds a place in the Scottish entries of the *Martyrology of Aberdeen* and also in *Menologium Scotorum ;* both under the date November 13th. In the former he is described as Confessor, and in the latter as Bishop and Confessor.

Also it is certain that there was an altar[1] to Saint Devenick in the Cathedral of Saint Machar in Aberdeen, the fact being "occasionally mentioned in the Chartulary."

On the bulk of what seems the most reliable evidence, then, we may conclude that our Patron Saint was a Celtic Missionary of the time of Saint Columba and Saint Machar, and that he rose to the dignity of the Archidiaconate if not of the Episcopal office. The missionaries of the Celtic Church were conspicuous for their fiery zeal and their preaching eloquence. They were never really successful administrators or organisers. They were, in the words of Bellenden's translation of Boece, "precheouris and lanternis of haly kirk."

God grant that something at least of their power of utterance, something of their light-giving helpfulness, may never be lacking in their successors.

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[1] *Collections for a History of the Shires of Aberdeen and Banff*, by J. Robertson, Spalding Club, 1843.

E. Geering.

FONT IN S. DEVENICK'S CHURCH.

Chapter IV.

Church Bells in Scotland.

Church Bells in Scotland.

A ROUGH SKETCH, WITH SPECIAL REFERENCE TO "AULD LOWRIE."

THE earliest bells that have come down to us from ancient times in Scotland are large handbells of the Celtic period. They are of extreme rarity, and number little over a dozen, even if we include fragments. They are not circular like most bells, but "squarish" or quadrate in form. Some—perhaps the older examples—are made of iron bent into bell form, rivetted up the sides, and coated with bronze. Others—perhaps of later date—are cast in bronze, but of the same peculiar quadrate shape, almost rectangular at the mouth, and sloping inwards towards the top. No less than eight are in the Glasgow Exhibition this year, and nearly all the others are in the National Museum at Edinburgh. Such bells are found in other Celtic districts, especially Ireland, and the quadrate form still persists for cattle bells in parts of the Continent.

It is difficult to know exactly what these bells were used for. They seem to have been the property of individuals rather than of the church, much in the same way as croziers and mitres, in later times, were sometimes the property of individual bishops. They may have been used for calling the people or they may have been used in certain outdoor processions. They were not sacring bells—otherwise known as "sanctus" or elevation bells—for this use of bells was merely an adjunct to the elevation of the Eucharist

immediately upon consecration, a ceremony which was not generally introduced until the 12th or 13th centuries, and nowhere prior to the 11th century. Their personal connection with some early saint seems to have been the reason for the preservation of most of these Celtic Bells. Some were kept like relics—or like books of the Gospels—in shrines of precious metal richly decorated, as in the cases of the bells of Kilmichael Glassary and Guthrie. Those shrines were probably used for decking the altar upon festivals just the same as reliquaries and plate. At the recent Coronation the high altar of Westminster Abbey was covered with rich and valuable plate. That is the most ancient and widespread way of decorating the altar,[1] and it was for this purpose that these Celtic bell shrines were no doubt made.

As Christian architecture developed in the early Middle Ages, so bells developed in size and number. It became common for churches to possess more than one. In England a tendency manifested itself to arrange the different bells so as to form a part of the diatonic scale, but we do not find this to the same extent abroad, where a number of bells were often collected without regard to the notes they sounded. In England we naturally find the bells rung consecutively, or rather separately, but abroad they were (and still are) pulled all together anyhow, merely to make a great noise. This, however, by no means satisfied the musical instincts of Belgium and the Low Countries, and so the "carillon" was introduced. This is a series of bells in great number, some very small, including a couple of octaves or more, with semitones, on which tunes could be played. The Continental "carillon" and the Continental "collection" of larger bells found their way into Scotland in the 15th and 16th centuries, to the exclusion of the English series of large bells forming part of the scale. Later on in England this series developed into rings of 5, 6, or 8, and latterly 10 and 12 bells, and change ringing was invented. With the advent of change ringing the bells were increased in weight, and a peculiar style of hanging was adopted.

[1] The use of flowers in vases on the altar first occurs (so far as the writer is aware) in a Roman service book of the end of the 16th century.

Little attention was given to the ornament or decoration of these large and heavy bells, which are often comparatively uninteresting. The older bells are often of the greatest interest. Mediæval English founders seldom put their names or date on the bells, but they had various distinctive marks and kinds of lettering by which it is often possible to identify their bells. The foreign founders, on the other hand, commonly used names and dates even in the 14th and 15th centuries. Foreign bells are thinner than English. In Scotland most of the earlier bells were brought from abroad, and herein lies their chief interest. Foreign bells are very scarce in England, where well-nigh every town of importance possessed a foundry. Here in Scotland, however, we have ample opportunity of studying the delicate ornament and beautiful lettering used by the Low Country founders. A few local foundries existed in Scotland. There were one or two at Edinburgh, one at Stirling, one at Turriff, one at Aberdeen. Their works are interesting because they are uncommon and because they are Scottish—not, perhaps, because of their intrinsic merit. The Scottish founders followed the Low Country model, not the English. Change ringing was not brought into Scotland until the 19th century, so heavy bells were not required.

Scotland also possesses a large number of hand-bells, mostly preserved in churches, and often known as "deid bells," from their frequent use in funeral processions. Bells of this kind were often the property of towns, and also used for other purposes. In the north the kirk-session usually charged about 1s. 6d. for both mortcloth and bell, and of this the kirk officer usually received 2d. for his trouble. The bells themselves cost about 20s. when new in the 18th century.

Aberdeenshire[1] offers a most interesting field to the student of church bells, although it contains none of very early date, and no ancient bells of any great size. At Tough there is a bell with no inscription, and only a cross, a coin impression and a shield with curious devices: all this, however, is sufficient to tell us that it was

[1] The writer has been collecting material for many years for a complete account of the church bells of Aberdeenshire and the old Aberdeen founders.

cast by William Culverden of London about 1500. Cruden has a mediæval bell, probably Flemish, and Turriff has one dated 1556. Kinnellar has a beautiful bell with delicate ornament, cast by Peter van den Ghein, a well-known Netherlandish founder, in 1612. Belhelvie and Strichen have Deventer bells, and the county contains several other 17th century Dutch bells. Soon after the Restoration one Patrick Kilgour began to cast bells at Aberdeen; three of his bells remain, the largest (now at Ballater) having been cast for the Cathedral in 1688. His place was taken early in the 18th century by an itinerant French founder, Albert Gely, who cast a bell at Maybole in Ayrshire in 1696, and who did a lot of harm by recasting some of the really fine mediæval bells that still survived at King's College in his time. His bells remain at King's and Marischal Colleges, Kintore, Insch, and Portlethen. From about 1735 to 1768 many of our local bells were recast by John Mowat at Old Aberdeen. His bells are interesting examples of the founder's art, but are more beautiful to look at than to hear. For notwithstanding a diligent reproduction of ornaments and friezes used by the Dutch bell-founders, Mowat never succeeded in producing anything but a very stony note. His bells are all small; they are still numerous, and examples remain at Nigg, Skene, Durris, and Kincardine O'Neil, among many other places. Andrew Lawson succeeded him, and cast a few bells with his moulds and stamps. He was working as late as 1782, and was the last of the old line of Aberdeen founders. The work turned out by these men compares very favourably with that of contemporary Edinburgh founders. Towards the end of the 18th century, and through the early years of the 19th, there was a great influx of English bells into Scotland, nearly all of them from the old foundry at Whitechapel, in the east end of London, which was then carried on by the Mears family. Thereafter bells in Scotland have little attraction for either archæologist or artist, and have only a technical interest for the student and the ringer.

By far the most famous bell in the north of Scotland was "Auld Lowrie," the great bell of St. Nicholas, Aberdeen. Its history goes back to the 14th century, when, together with a smaller bell known

as "Mary," it was given by William Leith of Ruthrieston, Provost of Aberdeen, in 1351. Leith was a great benefactor to the Church; he gave a complete set of blue vestments in 1352, and enlarged the Lady Chapel in 1355. He is said to have married a daughter of Donald, 12th Earl of Mar, and to have been the progenitor of the Leiths of Leith-hall, Freefield, and Glenkindie.

The appearance of the bell as cast in the middle of the 14th century can only be a matter of conjecture. We do not know whether it was cast in England or abroad; it may even have been cast in Scotland, though this is not likely. There is a splendid bell of about this date hanging outside the spire of the old church of St. John Baptist, Perth, with an inscription in Lombardic capitals, and there are plenty of the 14th century bells in England and abroad. The visitor to the Glasgow Exhibition will see two bells of somewhat later date, but of not dissimilar form, although much smaller, namely, those of Anwoth, in the Stewartry of Kirkcudbright, inscribed + M (crown) A (crown) R (crown) I : A, and Dumfries (now belonging to the Observatory Museum at Maxwelltown), with a long inscription recording its having been cast in 1443.

In 1634 "Lowrie" was recast by the well-known Dutch founder, Michael Burgerhuys of Middelburg, specimens of whose work are frequently found in Scotland, for example at Peterhead, Logie-Coldstone, Coull, and Queensferry, where the bell has the same beautiful border ornament that was used in "Auld Lowrie," and the same two varieties of lettering, which are Roman capitals of very clear form and delicate proportions, the inscription being:—

[fig. of phœnix] SOLI . DEO . GLORIA . [MICHAEL . BVRGERHVYS] . ME . FECIT . ANNO . DOM[INI .] 1 6 3 4 /EN . EGO . CAMPANA . SONITV . NON . [LAVDO . PROFANA . LAVDO . CREATOREM . T]ONITRVS . DEPELLO . TIMOREM . DEFVNCTO[S . PLANGO . SON]ITV . SOLENNIA . PANGO /[fig. of head of phœnix] LAVRENTIVS . ECCE . VOCOR . IVBILANTI . CVM . MOVEO . COR [ANNO DOMINI . 1351 . WILHILMVS . LEYTH . PREF . ABREDO]NENSIS . HANC . CAMPANA[M . SANCTI NICHOL]AI . ECCLESIÆ . ABRED . /DONAVIT . EIVSDEMQVE . CAMPANÆ . RIMA . FISSA . COMMVNITAT[IS . SVMPTIBVS . REPARATA . FVIT . ANNO . 1634 . DO . PAVLO] MENEZIO . A[. KINMVNDI . MILITE . PRÆPOSI]TO

On the 9th of October, 1874, a terrible fire burnt the eastern part of St. Nicholas Church, and destroyed the fine lead-covered steeple. All the bells, including "Auld Lowrie," fell to the ground and were broken. The others were of little interest, having recently been recast. "Lowrie" was broken into many fragments, but had they all been collected at once they could have been put together round a wooden core in such a way as to preserve the symmetrical form and the beautiful ornaments and lettering of the bell. Instead of that, they were sold, and many of them have since been used up for other purposes. Craigiebuckler *quoad sacra* Parish Church possesses two bells cast from pieces of "Auld Lowrie," and more of the metal has been used in the handsome modern lectern designed by Mr. Kelly for the East Church not many years ago. The destination of several pieces cannot be traced now, but others were used in casting the bell of St. Devenick's, Bieldside, which bears the inscription, written by the present Dean of Aberdeen :—

SOLI DEO GLORIA
1351 LAVRENTIO NOMINE FACTAM
1634 REPARATAM
1874 ECCL. S. NICOLAI ABERD. VSTA FRACTAM
ECCL. S. DEVINICI DE BIELDSIDE
BLAIKIE ME REFECIT NAT DOM 1909

The remaining fragments of the bell, sixteen in number, including about two-thirds of the inscription, are still in the possession of the founders, who bought them in 1874. They are at the present time in the Historical Section of the Glasgow Exhibition, where they are shown on a stand in the South Gallery, and are attracting a great deal of attention. It is much to be hoped that the City of Aberdeen will at length make the tardy reparation that is due to the memory of William Leith, and acquire the remaining fragments for permanent preservation.

F. C. E.

Chapter V.

A Mediæval Church and its Services.

A Mediæval Church and its Services.

HE popular idea of the appearance of one of our ancient churches in the days when Gothic art was a living thing is largely derived from false notions, many of which arose during the 19th century. In the case of perhaps nine persons out of ten, if ever they attempt to imagine themselves in church on a Sunday morning 400 years ago, they think of such things as "dim religious light," many candles twinkling amidst a profusion of flowers above a richly carved altar, surrounded by clergymen in scarlet and lace, with vestments stiff with gold embroidery, and engaged in frequent genuflexions with clouds of incense arising at the consecration of the Eucharist. The whole scene is obviously borrowed from what is done in a Roman Catholic church at the present day. But it does not represent the actual facts of mediæval times.

The gothic builders had no love for "dim religious light." In early days, before the rise of glass painting, and when windows were small, no doubt there was little enough light. But with the growth of the art of glass painting in the days of the full development of gothic architecture, the church builders of the north of Europe arranged for all the light they could get. Nor had they dark walls or roofs. The bare stone and bare wood, and the dull greens, browns and "artistic" colouring of too many of our modern churches is wholly alien to the genius of the gothic builders, who delighted in the use of plenty of white. They had wall paintings, and their

woodwork was brilliant with gold and with all the colours of the rainbow, but they also knew the value of a plain white wall surface. Our old churches, then, of 400 years ago, were full of brightness and light. The most prominent feature in the interior, as seen from the nave, was the great screen dividing the nave from the chancel, rich with carving, tracery work and colours, and supporting the rood loft or gallery, which contained the "rood" or great crucifix, and its attendant figures. While the idea of the rood was the same as that expressed in our hymns, "When I survey the wondrous Cross" and "O sacred Head, surrounded," the whole treatment also set forth the other aspect of the Passion, that of our Lord as "reigning from the tree." If there were many candles and floral decorations, they were in the loft before the rood, and not behind the altar. Through the screen, as through a veil of reverence and mystery, the high altar was clearly visible as the most important thing in the church. Larger than most modern altars, its arrangement still retained the simplicity of primitive times, coupled with the richness of mediæval art. In itself a plain structure, covered with a frontal, and often with curtains close to each end, it had no shelf or tabernacle above it, and only the fewest of ornaments. Immediately behind the holy table rose a low reredos of delicate stone or wood work, or perhaps a textile hanging in its place. Above that was the great east window, or in some of our Scottish churches, mural decoration or figures in niches. There were only two lights actually on the altar, though others were placed around it, either on the pavement in front or on the pillars supporting the curtains at each end, or else hanging from the roof.

The Holy Eucharist was reserved for the sick in a vessel called the pix, either hanging over the altar, or placed in a "Sacrament House," or ornamental aumbry in the wall on the north side of the altar. Aberdeen Cathedral had a Sacrament House of this kind, and others still remain at Kintore, Kinkell, Auchindoir, Deskford, Cullen, and many other churches in Scotland. This, rather than the hanging pix, was the characteristic Scottish place of reservation. On the other side of the altar were the piscina and credence—

generally in niches in the wall—and in larger churches the sedilia or seats for the clergy. The choir stalls were much as we have them now, only not so close together, and the clergy seats were "returned" along the east side of the screen, as in King's College Chapel and St. Andrew's, Aberdeen, and in most cathedrals. Music books were scarce in those days, and they were generally placed upon a big desk in the middle of the chancel. The pulpit and the font were where we have them now, and in the larger churches the nave was seated with open seats. The churches at Braemar and Kirriemuir, and, to a large extent, those of Whiterashes and Old Deer, give a fair idea of what an old gothic church was like, except that they are screenless as yet. There are plenty of screens still left in England (several erected in the 17th, and even in the 18th centuries), and if we imagine one of these placed in the churches of Braemar or Old Deer, with the detail of the carving like the old wood work still left in Aberdeen, we get some idea of what one of our larger churches was like about the time that Bishop Elphinstone founded the University.

We are considering the larger churches, let us remember, such as Ellon, Kinkell, Turriff, Cullen, or Kincardine O' Neil; not the average Scottish country church, and not a cathedral or the church of one of the religious orders, nor yet St. Nicholas, Aberdeen, which is a town church of exceptional size.

The service on Sunday morning consisted of what was much the same as our Matins, Litany, and Holy Communion, only in Latin, and in a longer and more complicated form. Matins began with "O Lord, open thou," etc., and the *Venite*, and had three or nine lessons, many more psalms, with a lot of rather complicated anthems, and was immediately followed by two other services of psalms, anthems, and collects, with *Benedictus*, the Creed, and the Lord's Prayer. Some of the lessons were not taken from Scripture, but from ancient sermons and the lives of the saints. But the principle of the Divine Service, as it was called, was the same then as now—the continuous and orderly recitation of the psalms and reading of Scripture. Then as now all the psalms were ordered to be

read over within a specified time; the earlier lessons were from the Old Testament and the later from the New; the book of Isaiah was begun in Advent and the book of Genesis in Septuagesima. Then as now the English use was followed in Scotland, with certain modifications, only it was the Sarum Breviary (or latterly the Aberdeen Breviary) instead of the Book of Common Prayer. After the choir service, or rather services, there came what corresponded to the Litany, namely, the Procession, which varied each Sunday, and was sung going round the church or churchyard, or perhaps by the clergy and choir congregated in the nave before the screen, where they are now accustomed to say or sing the Litany. The service of Holy Communion, commonly called the Mass, then followed, and was probably attended by more people than had been at the other services, although it was considered obligatory to hear "matins, mass, and evensong." Here again the Sarum or English form was used, in Latin of course. We who now have in the Scottish Communion office the finest liturgy in our language are more national than our mediæval forefathers, who were content to borrow from the other side of the Border, like the Presbyterians of the 17th century who adopted the Westminster Directory and Rous's metrical psalms.

In the old Latin service all the anthems and all the hymns were strictly liturgical; they were not left to choice or to chance, but they were definitely fixed, as much as the lessons were fixed. The anthems were almost always scriptural, and the hymns were nearly all of the stately and dignified type which had been incorporated into the Latin rites for many ages. The epistles or gospels were generally the same as we use now, although in the old service there was more variety of selection; *e.g.*, there were proper epistles and gospels for all the week days of Lent. If we take the service for Trinity Sunday, for example, and compare the Prayer Book with the Sarum Missal, we find the same collect, epistle, and gospel, while in the Roman books the epistle and gospel are different. This is a case were certain of the peculiarities of the old English use survived the change to our modern forms from the old Latin rite,

and it also illustrates what is meant by the difference between the various "uses" or varieties of the Roman type of liturgy.

Turning from the ritual, or text of the books, to the ceremonial used with it, we find the variety of use much more pronounced. Much, indeed, of our old ceremonial was Gallican rather than Roman in origin, and in certain respects had more affinity with the practice of Eastern Christendom.

Within the limits of a sketch such as this, it is hardly possible to attempt a connected or complete account of the old ceremonial. Speaking generally, we may say that there was great freedom as to detail and an absence of much of that attention to *minutiae* which has become characteristic of the Roman liturgy as now used in churches of that obedience, and which strikes Oriental Christians as well as ourselves as fussy and "ritualistic." There was, moreover, a great difference between the practice of the larger and the smaller churches, and nothing of the nature of a cathedral service seems to have been attempted in the average parish church. At matins and evensong the clergy and choir 400 years ago must have looked much as they do now, only the choirs were much smaller. They wore the large, full, old-fashioned surplice, and the clergy had their hoods and scarves, though dignitaries wore an ornament called the almuce, which we seldom see now. It was like a fur cape with a hood, and it had fur tails all round.[1] The double-breasted cassock and the black gown and cap were the ordinary outdoor dress for the clergy. Short surplices, lace trimmings, scarlet cassocks (except for a bishop), stiff embroidery, spade-ended stoles, Roman birettas, sham candles, the series of pictures called the "Stations of the Cross"—all these were unknown in our ancient parish churches.

For the procession the ministers put on the eucharistic vestments, which every church possessed, however poor. The celebrant wore the cope instead of the chasuble until after the procession, and he

[1] In Scotland its form was a little different from that used in England, and at Aberdeen at anyrate it seems to have been worn over the eucharistic vestments, probably going to and returning from the altar, judging from the remarkable and little understood effigies of canons in the Cathedral.

was assisted by the parish clerk, even in the smallest of churches. The larger parish churches probably had three ministers on a Sunday morning, the priest attached to any local private foundation acting as gospeller and the parish clerk as epistoler. The clerk was supposed to be an educated man who could read Latin, and he was a sort of mixture of lay-reader, choirmaster, and beadle. In Aberdeen Cathedral they had a full complement of assistant ministers, a cross-bearer in a cope, and thurifers who wore albes and tunicles, with candle-bearers, who walked, in what must have been a most gorgeous procession, immediately before the sacred ministers, the choir and the other clergy following. But the average parish church certainly could not do this in Scotland, and only the richer ones did in England. Incense, for example, must have been a luxury, and was perhaps only used in festivals. Of old it was used in a very simple manner, and probably only at processions and at the introit and gospel, and latterly the offertory. At choir services it was no doubt used in the cathedral, but at such places as Tyrie, Echt, Strathdon, Birse, or Coldstone it may have been unknown at any time. Such places, too, in the matter of candles, had probably to be content with a single torch near the altar at mass, to satisfy the requirements of the canon law. Every parish church had probably a processional cross of some kind. Only the very richest had organs, and that only latterly. Surpliced and trained choirs were also rare. Some of the smaller churches must have been very rude and poor in their fittings and ornaments, and our idea of the equipment of the average parish church in Scotland is always apt to be coloured by what we know of English churches and the standard aimed at in the more important places.

This leads us to remember how bad things must have been in many Scottish parishes, and how much worse than in most parts of England. In our own diocese, however, we may well believe that they were better than elsewhere in Scotland, but even here in many a country church they must have been bad enough. The oppressive death duties had gradually increased, and widened the breach between clergy and people. The clergy were ignorant, and

never preached, and much of the wealth of the Church was in the hands of corrupt religious houses, who held a large proportion of the Scottish livings, and in only too many cases the services must have been slovenly to a degree. At the same time it is only fair to remember the honest attempts at reform which were certainly made in this diocese under such bishops as Elphinstone, Dunbar, and Stewart. The production of the Aberdeen Breviary[1] by the former in 1509-10, and the careful regulations for the Cathedral, King's College Chapel, and St. Nicholas, which were set forth during their episcopates, show a very real zeal for liturgical reform along conservative lines, and their munificent gifts to the cathedral prove that in actual practice the services there must have been as splendid as any in Scotland. That the energy was not all superficial is also shown by the fact that the Reformation movement was less violent here than elsewhere in Scotland, and that in the 17th century the diocese and the University of Aberdeen proved the nursery of a native school of theology and a reformed Episcopacy which, under happier circumstances in other parts of Scotland, might have spared the land strife and trouble and division, and repaired the desolations of many generations.

F. C. E.

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[1] This was a very conservative reform of the Sarum Breviary, and was intended to be the first of a series of reformed books for the whole of Scotland. Elphinstone had diligently collected the best lives of the old national saints and the early Celtic missionaries, and he removed or reduced in dignity the less important saints' days of the Sarum kalendar, so as to make room for the Scottish festivals, which had previously been kept in an irregular and unsystematic manner, with some lack of fixity of dates.

Chapter VI.

Some Local Folk-Lore.

Some Local Folk-Lore.

WOULD ye know the tale as they heard it of old,
Hark back, my lad! hark back!
When weapons were weak and the wilds were cold,
Hark back, my lad! hark back!
When song arose from the sick man's groan,
And art from the troglodyte's half-gnaw'd bone,
When all was the tribe's and nothing your own,
Hark back, my lad! hark back!

OLK-LORE! Even to mention the name is enough to separate your hearers into three classes—those who take a genuine interest in the subject; those who scornfully think you are collecting old wives' fables and chronicling small beer; and those who take an early opportunity of looking up their dictionaries under the letter F. But among the first class and the last a modicum of interest may be looked for in what follows, remembering always that the subject forms a branch of anthropology which tightly links up our parish with the rest of the universe.

Like all honest story-tellers, let us start with a ghost story, and tell how, in the days gone by, the old kirk-yard of Banchory-Devenick was haunted by a restless spirit wandering by night and wailing "Nameless! Nameless!" This was the spirit of an unbaptised bairn, and it was duly "laid" by the baptising of the grave, the name given being "Godfrey." Here we have the idea of the restlessness of the unchristened child—an idea giving rise to many similar stories all over the country. The stain of namelessness

had to be removed, and the spirits were, on occasion, easily pleased. At Whittinghame, for example, a child before baptism had been murdered by its mother at a large tree, and for years the villagers were annoyed by the ghost of the deceased "running in a distracted manner between the tree and the churchyard, and crying." The villagers believed that it could not rest on account of wanting a name—"no anonymous person being able to get a proper footing in the other world. Nobody durst speak to the unhappy little spirit from a superstitious dread of dying immediately after; and to all appearance the village of Whittinghame was destined to be haunted till the end of time for want of an exorcist."[1] But fortunately, at long last, a merry-maker, fearless in his cups, fell in with the spirit and hailed it, "How's a' wi' ye this morning, short-hoggers?" The ghost straightway and for all time vanished, first exclaiming gleefully—

> "O weel's me noo, I've gotten a name;
> They ca' me Short-hoggers o' Whittinghame!"

Not so pathetic as our local story; not so completely tragic. For the name that so pleased the Lothians ghost was due to the fact that it was wearing short stockings without feet, probably due, as one commentator gravely observes, to the long series of years during which the ghost had walked!

Now, before leaving the vicinity of the kirk-yard, take a look at the picturesque pool in the Dee opposite the Church, for it is one of the last places hereabouts where a genuine water-kelpie made its appearance. Some sixty years ago a salmon fisher was rowing his coble across the pool and paying out his net as he went. It was in the gloaming, and when about to turn his boat he looked over his shoulder and saw on a rock the water-kelpie with a large chain ready to throw at him. Pulling faster than he had ever done before, the frightened fisherman regained the Kincardineshire side and breathlessly told his fellows what had happened. They could *see* nothing, but by listening intently they could hear the chain

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[1] Chambers's *Popular Rhymes of Scotland.*

"gaun clinkin' doon the garth." The kelpie was never seen or heard again at Banchory-Devenick.

But the water-kelpie was known elsewhere on the Dee—and on the Don too—and under sadder circumstances. Many years ago a man called Farquharson-na-Bat, or Farquharson of the wand, so called from his trade of basket-weaving, had on one occasion to cross the river, just above the famous Linn of Dee. "It was night; he lost his footing, was swept down the linn, and there drowned. Search was made for his body, but in vain. At last his wife, taking her husband's plaid, knelt down on the river's brink and prayed to the water-spirit to give her back her dead. She then threw the plaid into the stream. Next morning her husband's corpse, with the plaid wrapped round it, was found lying on the edge of the pool."[1] Here we have a belief that, by observing certain rites, the water-spirit can be made to give up his prey.

At Inchbare, below Potarch bridge, was another haunt of the water-kelpie, where he greatly annoyed the boatman of the ferry with his knavish tricks. One night, in answer to a loud hail from the other side, the ferryman crossed with his boat and took in a passenger—"a very grim fellow indeed, with a remarkably dark countenance, and eyes shining like a pair of live coals."[2] Weighty he was, too, sinking the boat almost to the gunwale, and causing the rower to labour heavily at his oars and his execrations. As the passenger landed, the affrighted boatman caught sight of an extensive cloven hoof, and uttered an immediate prayer for safety. On hearing this, the water-kelpie changed into a horse, and, neighing and laughing derisively, splashed up the middle of the river and disappeared. And never thereafter did the honest ferryman go out at night without the family bible open in the bow of the boat, to keep off kelpies and "a' sic like."

Was it this multiplicity of kelpies that gave the Dee its unenviable character for drowning? For the old rhyme runs—

"Blood-thirsty Dee
She needs three,
But bonny Don
She needs none."

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[1] *Folk-Lore of Scottish Lochs and Springs.* [2] *A History of Birse.*

—a rhyme that evidently emanated from a Donside brain, and not from our riverbank. Who can say? But at any rate, all over the Highlands and Lowlands there was the same belief in the existence of a water-spirit, sometimes in the shape of a man, sometimes in that of a woman, a horse, a bull, or a cow. Hugh Miller, in *My Schools and Schoolmasters*, tells of the water-spirit that haunted the Ross-shire river Conan. The wraith used to appear as "a tall woman dressed in green, but distinguished chiefly by her withered meagre countenance, ever distorted by a malignant scowl. At dangerous fords she used to start out of the river before the terrified traveller, to point at him as in derision with her skinny finger, or to beckon him invitingly on." And then Hugh Miller tells us how, in swimming at sunset over some dark pool, "where the eye failed to mark or the foot to sound the distant bottom of the river," the twig of some sunken bush struck against him as he passed, and he felt with a sudden start as if touched with the cold bloodless fingers of the goblin.

The kelpie, at any rate when in equine shape, could be caught and made to work, if a bridle on which the Sign of the Cross had been made was flung over his head. He then became quite quiet and docile. Usually, according to various legends—for it seems to have been done in Aberdeenshire, Forfarshire, and the South of Scotland—he was set to cart stones, and he always in the end managed to escape, making the same remark—

> "Sair back and sair banes
> Carryin' a' thae muckle stanes."

Occasionally he introduced a reference to the local laird, at whose instance he was working.

Now it also befell that in one part of the country a water-kelpie was killed, and thereupon suffered a land change, not into something rich, but certainly into something strange. He had fallen into the bad habit of annoying a certain blacksmith by coming about the dwelling-house while the smith was at the smiddy, and the wife and family were much frightened. His conduct, in fact, constituted a breach of the peace. So the smith prepared two long sharp-

pointed spits of iron, and laid them on the fire. The kelpie turned up as usual, and the gallant smith, with all his might, drove them into the kelpie's side, who thereupon incontinently fell down dead and turned into a heap of starch![1] And, judging by where he came from, probably cold water starch.

I am afraid that in most cases the kelpie was the product of fear and imagination, aided by the objective phenomenon of a white-crested wave swirling in the moonlight. William Watson has a fine line descriptive of an in-coming sea wave as

"White fingers wildly grasping at the sky,"

and in the days when travelling was toilsome, fords many and bridges few, we can readily understand how the fingers gained hands, arms and human shape, or else the crest of the wave became that of a horse. And, when we think of Tam o' Shanter as typical of a time when "ferlies" were more easily seen, we can be almost certain that water-spirits in most cases contained more spirits than water.

A local example of a common kelpie story is got in the legend attached to the Corbie Linn, the picturesque "pot" in the Crynoch burn as it runs down to join the Dee above Milltimber Bridge. Right at the foot of the pot, be it known, is a goodly treasure of gold. Many years ago, it is said, two enterprising worthies diverted the course of the stream above the linn, and set about emptying the pot of water. When they had nearly finished doing this (so nearly, mark you, that they heard the jingling of the treasure), a voice shouted to them to hurry out, as a neighbouring farm was on fire. On clambering to the surface they found the alarm was false, but on looking down into the pot they saw that it was again filled with water, and that their labour was in vain. Giving up victory to the kelpie, they returned unrewarded.

Stories similar to this are told all over Scotland. Locally they are told of the Culter burn as well as the Crynoch, and in the

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[1] *Folk-Lore of the North-East of Scotland.*

parish of Birse, near Oldyleiper, "a large copper vessel or kettle full of shining gold"[1] is hid at the foot of a small loch. Many attempts (so the story goes) have been made on it, all unsuccessfully. One man nearly got it, but when just within his grasp a false alarm, "The kirk and the manse are on fire!" called him out to find that he too had been fooled.

Where else is there treasure locally? Somewhere in the vicinity of Binghill there is buried a bullock's hide full of gold. Had we but treasure-diviners (after the manner of water-diviners) we might do well hereabouts, and give the Tobermory galleon hunters some land work as winter practice.

But the story crops up everywhere, which is more than the "shining gold" ever does, and sometimes the story is most romantic. In Largo Law, the Fifeshire hill which looks down on Largo Bay, famous in song, there is said to be a knight buried in full silver armour. Not only so, but somewhere in the same hill is a gold mine. A ghost who possessed the secret promised to disclose it to a shepherd with whom he had picked up an acquaintance, on the conditions that

> "If Auchindownie cock disna craw,
> And Balmain horn disna blaw,
> I'll tell ye where the gowd-mine is in Largo Law."

Unfortunately, just as the secret was about to be told, the cow-herd of Balmain (who, of course, knew nothing about the arrangement) blew a blast both loud and shrill, whereupon the ghost vanished, exclaiming furiously—

> "Woe to the man that blew the horn,
> For out of this place he shall ne'er be borne!"

Nor was he, for the luckless cow-herd, Tammas Norrie by name, was there and then struck dead, and so firmly pinned to the earth that his body could not be removed. A cairn of stones was raised over it, which, now grown into a green hillock, and called Norrie's Law, is there to confound all disbelievers in the story.

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[1] *A History of Birse.*

Where else can we go for "auld-warl'" tales? Passing east along the new road behind Dalhebity, we have in the wood on the right an old stone circle, one of the many for which the Shire is famous. This and the ground near it has a wall round it, and was known to an older generation as the "scare park" or the "scare wood." It was locally considered uncanny, and "feart" things were seen there. It is curious that, when the new road came to be made, a stone coffin was dug up, and the idea of uncanniness was doubtless due to the vague tradition of a burying-place having been there. Tradition, more especially of this nature, is true more often than it gets credit for.

And now, if we stroll further on up the hill, we come to Black Tap. Why "black"? History does not tell us definitely. But in the days gone by there was a John Black of Black Tap, and he, honest man, owned sheep. You can see the hills well from Black Tap, and from them one night came caterans who materially lessened the sum total of John's woolly wealth. Nor was this all, for when John, by the dim light of dawn examined his dwelling-house door, he found written thereon in chalk—

"John Black o' Black Tap,
Your ewes are unco fat,
Oot o' three score and seven
I hae ta'en eleven.
Did ye but ken my name
Ye would hang me for the same!"

Hanging? Hanging was too good for a man whose verse was worse than his morals! His only excuse was that probably he would have been more at home in the language of Ossian, and that his house-door effort was mere "writing-down" to the level of the Sassenach.

Where next? From Black to Brown. Follow the road down through the lovely pine wood, and you see, after you pass the school, the small farm on the hillside to the left. This is "Broonie's graif"—not the grave of a brownie such as he of Blednoch, but of a poor persecuted human being. For here Broonie hanged himself on a tree, far back in the years gone by, and here probably he was buried, else would we not have the "graif." But while we know

not Broonie's age or merits, we know the verse which, oft recited to his annoyance, hastened his tragic end, and that verse ran—

> "Brent Broonie o' the Brae
> Maks sheen baith nicht and day,
> An' clips a bit frae Sunday."

Broonie, then, was probably a "souter," who had not "come over" at the Reformation, and had failed to attain the hyper-sabbatarian standard of his neighbours. Peace to his ashes, for he was probably as worthy as those who "misca'ed" and killed him.

D. R.

Chapter VII.

Rev. James Gordon, Banchory-Devenick.

Rev. James Gordon, Banchory-Devenick.

OF the fifteen ministers who have individually held the incumbency of the parish of Banchory-Devenick since the adoption of the Reformation in August, 1560, one of the most outstanding personalities was the Rev. James Gordon, son of Dr. William Gordon, professor of medicine in King's College.

Graduating in Arts at King's College in 1661, and subsequently completing the prescribed divinity course, Gordon was ordained minister of Banchory-Devenick in 1667. He almost at once threw himself into the contest as to whether the Presbyterian or Episcopal form of church government should have the preference. In 1679 he published *The Reformed Bishops, or XIX. Articles tendered by a well-wisher of the present government of the Church of Scotland, in order to the further establishment thereof.* This work, remarkable alike for its erudition and argumentative tenor, denounced in scathing terms the lethargy and so-called corruptness which had crept into the Church. No names of individuals were mentioned, but the references being of a pointed character, it was impossible to mistake for whom they were intended. The lengthened criticism was concluded by Gordon urging the establishment of such a moderate Episcopacy as Charles I. was ready to grant—a system, he stated, which, in that king's own words, "would at once satisfy all just desires and interests of good bishops, good presbyters, and sober people; so as church affairs should be managed neither with tyranny, parity, nor popularity,

neither bishops ejected, nor presbyteries despised, nor people oppressed."

The publication of the work caused considerable feeling and hostility, not only in Aberdeen, but throughout the country. The author's action was urged by his opponents to be subversive of his ecclesiastical obligations, and he was arraigned for trial in January, 1680, before an Episcopal Synod at which Archbishop Burnett presided. The following is the closing sentence of the deliverance pronounced against him:—

> For all which malicious, slanderous and impious defamations, notwithstanding that the said Mr. James Gordon hath rendered himself justly obnoxious to the highest and heaviest censure of the Church, as having incurred the curse of wicked Cham in the most eminent degree, yet we have, in order to the vindication of the honour of the Church and its governors, and for the reclaiming, if possible, of the said Mr. James Gordon out of the snare of the Devil, into which, through his malice and ambition, he hath wilfully thrown himself, thought fit at this time to proceed only to the sentence of deposition.

By an Act of the Privy Council passed in November following, the book was classed among seditious and forbidden works, such as Buchanan's *De Jure Regni*, Calderwood's *History*, &c. This sentence was considered by many as being more severe than the fault warranted; but Gordon having expressed his sorrow, and craved pardon of all whom he had offended by the publication of the work, the Bishops recalled their sentence, and on 14th March, 1681, the parson had the satisfaction of being reinstated to his office and benefice at Banchory-Devenick. He was not allowed to forget the matter, however, for he was nicknamed "The Reformed Bishop," and a pasquil pointedly told him—

> If your book had never been seen,
> You had been Bishop of Aberdeen;
> If you had been Bishop of Aberdeen,
> Your book had never been seen.[1]

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[1] The late Dr. George Grub, in his *Ecclesiastical History of Scotland*, quotes this verse, and makes the commentary that "from conviction and hereditary feeling, strongly attached to the hierarchy, the parson of Banchory

Among other works which Gordon published were—*Request to Catholics*, 1687; *Some Observations on the Fables of Æsop*, 1700; *Reflections on L' Estrange's Translation of Æsop's Fables*, 1700; *The Character of a Generous Prince*, 1703; *Some Charitable Observations on Forbes' Treatise of Church Lands and Tithes*, 1706; *Some Just Reflections on a Pasquil against the Parson of Banchory*, 1706; and *Queries about Popery*.

Gordon married Elizabeth, daughter of William Forbes of Corsindae. His eldest son, James, was for some time rector of Flamby, Yorkshire, and subsequently Episcopal incumbent at Montrose. A younger son, George, graduated M.D. at King's College in 1696.

As proprietor of the estate of Ardoe, Gordon in 1710 mortified Forty pounds Scots[1] to be paid annually from the lands of Ardoe for the benefit of the poor of the parish. The deed of mortification is of an exacting character, and it directs that the minister and members of the session for the time, as patrons, "shall duly maintain and administrate the same in all time coming, and adhere thereto

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submitted with reluctance to those defects which the prudence or timidity of the Bishops did not attempt to remedy. Having considerable family influence, he was probably looked up to as a leader by the younger clergy, who composed the discontented party. The records of the diocese show that he was of a hasty temper; and, according to the statements of his opponents, his zeal was sharpened by disappointed ambition."

Professor James Cooper, of Glasgow University, in a paper read to the members of the Aberdeen Centre of the Scottish Ecclesiological Society, on 26th February, 1909, argued that Gordon had been led to expect appointment, through the Duke of York, to the See of Aberdeen, in succession to Bishop Patrick Scougall, but was overlooked in favour of Haliburton of Brechin. If the appointment of Gordon to the See had taken place, continued Professor Cooper, he would probably "have led a party of Scottish Bishops to take the course which he himself, as parson of Banchory-Devenick, had taken—namely, to take the oaths of allegiance to William and Mary, or, at least, to get the Government to grant a free assembly to decide whether Episcopacy or Presbyterianism was to be the future government of the Established Church."

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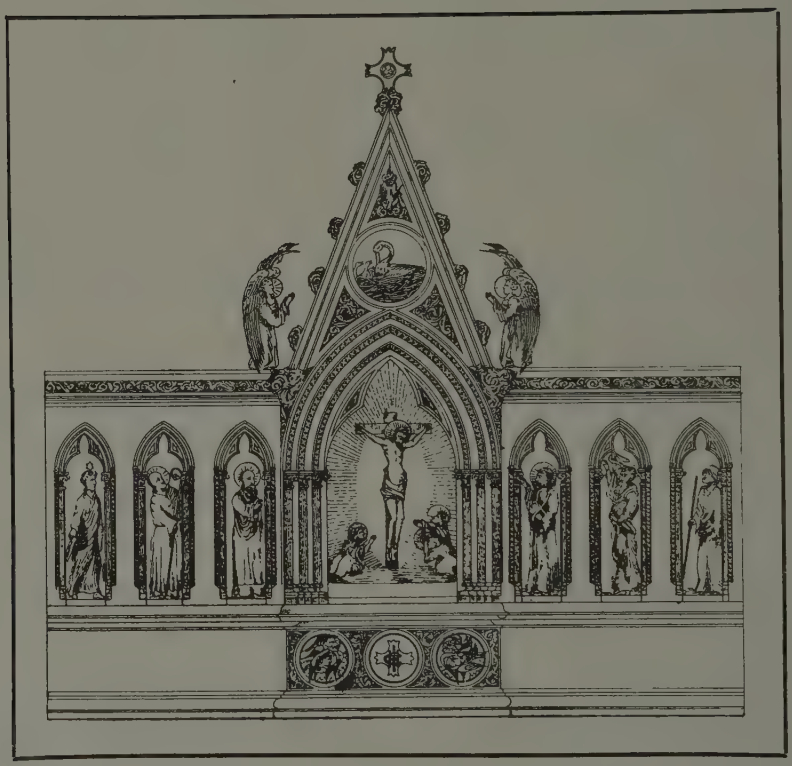
[1] Small as this sum may now seem—£3 6s. 8d. Stg.—it was practically all the rent that could be got for the mansion house of Ardoe and forty acres of land adjoining, during the proprietorship of Mr. John Fordyce, about 1748.

in the terms expressed without any change or alteration whatsomever, as they will answer to God, and as they would wish to be saved at the great day of judgment."

Gordon continued to the end a staunch Episcopalian. At his instigation upwards of two hundred copies of the English Prayer Book were sent down from London, in the spring of 1712, for gratis distribution among the parishioners. On the 19th October following the assistant minister intimated from the pulpit that "the excellent liturgy of the Church of England would be used in the public worship," and he exhorted the people to perform that form "of worship with a true spirit of devotion." On the succeeding Sunday, therefore, "the liturgy was first used," and two months thereafter "all the dasks in the church were made fitt for kneeling in the time of prayers, by fixing kneeling boards in every dask." This mode of worship appears to have ceased on the death of Gordon, which took place on 24th December, 1714.

J. A. H.



AN ARTIST'S DREAM

Suggested Altar and Reredos for East End of
St. Devenick's Church.

Chapter VIII.

An Artist's Dream.

An Artist's Dream.

N the summer of last year (1910) an Architect hailing from the South was spending his holiday in the vicinity of Bieldside, and much of his time was spent in visiting the ecclesiastical buildings in the North and North-east of Scotland. I had the privilege of showing him over our Church of St. Devenick, and was glad to hear his ideas concerning the merits and demerits of its architectural features. As was to be expected, he found something to praise and something to blame. He was convinced that the lofty lines on which the Church had been built made the introduction of additional ornamental material both possible and desirable; and he believed that if these matters were taken up along right lines, the internal appearance of the church might be immensely improved, and its symbolism rendered more dignified and helpful.

The East end, to his mind, was the least satisfactory part of our present arrangement. This was no news to me, for I have been frequently told the same thing by more than one of our own members. Mr. Dunn was, I believe, the first to mention it; but others have spoken of it also. And my own impressions bear out the sense of their dissatisfaction. The difficulty centres round the position and size of the east window, and the fact that the Sacrarium is only lighted from the east, and not, as might have been arranged, also from the sides with lancet windows.

The present Reredos, for which the congregation is indebted to the liberality of Lady Lumsden, is an interesting piece of work

in itself, and is made of beautiful oak; but it is questionable whether, the east window being where it is, and the size it is, it sufficiently harmonises with the window and knits itself together with it, as it should do, into a unity of effect and therefore of appeal. The window being there, it becomes essential that all east-end ornamentation should be arranged with reference to the position and lines of the window. This, our architect visitor held, had not been sufficiently taken into consideration when the present reredos was designed and erected.

The result of a very interesting discussion led to his volunteering to draw a design that he thought might solve the difficulty, and I am much indebted to him for his great kindness, and would like to congratulate him on his very beautiful work. In the meantime I choose to call it AN ARTIST'S DREAM; for it *is* a dream of beauty and inspiration. Some dreams come true. Whether this dream will ever come true or not I dare not even surmise. But who can tell?

The following description is written from notes supplied by the artist. Of course we have to bear in mind that a building, especially perhaps an ecclesiastical building, is the embodiment of ideas, and the ideas emphasise some truth which shall be elevating and helpful. The general notes of a Norman building, for example, may be taken as Stability and Eternity: these ideas are bodied forth in the general strength of wall and column, and in its rounded arches. A Gothic building, on the other hand, suggests Uplift and Aspiration, these ideas being brought out in the pointed, upward-tending, spire-like structure, and by the delicacy and refinement of the detail work.

So in the drawing which is here reproduced (page 76), where the style is Advanced Early English, with an Italian influence, definite ideas are wrought out; and the two central ideas are Worship and Sacrifice.

I.—The CENTRE PIECE contains a representation of the Crucifixion, the central act of Sacrifice, on which the salvation

of the world depends. The figure of the Christ is surrounded by light radiating into the surrounding darkness.

II.—The NICHES, which may be filled in by statue-work or mosaic-work, contain (beginning from the centre)—

NORTH.

1. St. Devenick, patron saint of the Church, in the garb of an early Celtic Bishop; but without a mitre, as the Celtic Church was essentially monastic in type.
2. St. Columba holding his Abbot's staff, the shamrock head of which suggests his nationality and the Celtic origin of the church he represented.
3. Symbolical Figure of Light groping in darkness, but feeling towards the Cross of Christ, and with the Star of Hope.

SOUTH.

1. S. Andrew, patron saint of Scotland, with transverse cross.
2. Moses with the uplifted Serpent, and with the scroll of the Law in his hand.
3. Symbolical Figure with bandaged eyes groping in the darkness (as in the case of the corresponding figure on the North side), and leaning on the staff of worldly hopes, yet destined from his attitude to find the Christ eventually.

III.—The PEDIMENT rising to a Celtic Cross, and containing—

1. The Pelican feeding its young with its own life-blood; and
2. The Dove, symbol of the Paraclete.

IV.—The CHERUBIM, flanking the pediment, each with four wings symbolising Worship and the Presence of God.

V.—The ALTAR, containing within three circles—

1. Celtic Cross with the Sacred Monogram.

2 and 3.—The Four Living Creatures (Man, Lion, Ox and Eagle), representing the orders of the Universe in the consuming energy of adoration.

The heavy carved cornice would come to the level of the lower part of the window, so that the pediment would rise from the extremities of the window-ledge upwards, giving a conception of majesty and grandeur that would be mighty in the power of its appeal.

This, then, is an interpretation of the dream; some day, perhaps, we, or those who come after us, may see its fulfilment.

A. A. F.

GEO. ROBB, PRINTER, ADELPHI, ABERDEEN.

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